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SCRIPTURE GEOGRAPHY;

BEING

A GEOGRAPHICAL AND HISTORICAL ACCOUNT

OF PLACES MENTIONED IN THE

OLD AND NEW TESTAMENT.

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PREFACE.

IN the sacred Scriptures there are distinguishable these two general parts, a Doctrinal and an Historical. By the Doctrinal part are understood those instructions, which teach us what we are to believe and practice, in order to our eternal salvation. By the Historical part is meant the account given us of transactions and events; either in reference to nations, especially that of the Jews; or in reference to single persons, as Abraham, David, &c., but above all, our Lord and Saviour JESUS CHRIST, *the author and finisher of our faith.* Heb. xii. 2.

Of these two parts of Scripture, the Doctrinal, being of infinitely the highest concern, requires therefore our far greatest study and application. However this hinders not, but that we may and very commendably too, spend some time and thoughts on the Historical part of Scripture; it being but reasonable to think, that what the wisdom of God has judged fit to make part of his word, we may judge fit to make part of our study.

This being certain in general, it will easily be granted, that amongst all the historical passages of Scripture, circumstances appertaining to the history of our blessed Saviour challenge the first place in our studious thoughts and inquiries. And as Geography is acknowledged to be one eye of History in general, so nothing can more conduce to illustrate the history of our Lord, than giving as it were a plan of those places which made up the scene, whereon the particulars of his holy and unspotted life were transacted; especially if the geographical description be ranged after an historical method, or according to the series of time, wherein the places were visited by our blessed Lord.

This is the design and method of the first Part of this work,* which therefore cannot be reasonably disliked, whatever the performance may be. Though even this, I hope, carries nothing in it, but what is very excusable by a reader of candour, and not unapprehensive of the nature of the subject.

In describing the ancient state and condition of places, as they were in the times of our Saviour, I have chiefly followed (where I could) Josephus, the celebrated Jewish historian, as being beyond dispute the best qualified author to inform us therewith; forasmuch as he lived in the first century, and was not only a native of the Holy Land, but also a great commander or general in it.

It is here to be further remarked, that I have not contented myself with giving a bare geographical account of places; but have also taken notice of such famous persons, or actions, or other circumstances, as the places are memorable for in history, or at least deserve our present observation. And this I have done to the end that this work might be useful in more respects than one; and not only more useful, but also more pleasant and entertaining to the reader. On this historical account, as also by reason of the historical method I have made use of both in this and the other Part, I have given to this work the name of an Historical Geography of the New Testament.

I have purposely avoided, as much as I could, all critical disquisitions, this work being chiefly designed for the service of such as are not wont to find any great pleasure in criticisms, at least, of this nature; and are not much skilled in any other but their native English tongue. For which last reason, I have likewise made use of the English translation of Josephus by Sir Roger L'Estrange, where I have had occasion to cite any passage out of the said Jewish historian.

The second Part of the Geography of the New Testament being of the same nature in general with the first, it is needful

* The Geography of the New Testament was first published by the Author.

only to observe, that my particular design is to give a geographical and historical account of the places mentioned, or referred to, in the books of the New Testament which follow after the four Gospels. The far greatest number of which places being contained in the history or Epistles of St. Paul, I have distinguished this second Part by the title of the Travels and Voyages of St. PAUL, the Apostle of the Gentiles.

In describing the places, I have observed the same historical method used in the other Part; ranging them according to the series of time, when they were visited by St Paul; this being the most conducive way to illustrate the history of our Apostle.

With respect to my Geography of the Old Testament, I need say no more of the design of this work in general, and the method observed therein, than that they are of a like nature with the design and method of my Geography of the New Testament.

As the first part of my Geography of the Old Testament contains the geography of Genesis, so the second Part contains the geography of the remaining books of Moses, as also of the three following books, Joshua, Judges, and Ruth, and consequently completes the geography of the Octateuch. For under this single name are usually comprehended the eight first books of the Old Testament, as the first five books are comprehended under the like name of the Pentateuch.

The method, as well as design, of the second Part being in the main the same with that of the first, I need here take notice but of the following particulars.

In drawing up the second Part, I judged it proper to take notice therein, solely, or principally, of such places, as conduce to the better understanding of the sacred history. For this reason I have not troubled the reader with such cities, or towns, as are mentioned only in Joshua, in reference to the several tribes they belonged to, but nowhere else in reference to any historical transaction or occurrence. There being also several

other places, which are but once or twice mentioned in the sacred history, and that but barely, so as no light is afforded thereby (or from any other authors) as to their situation, I have likewise judged it better to pass most of them quite over in silence, than to name them only to tell the reader, that no tolerable account could be given of them.

To take off the dryness of bare Geography, I have studiously laid hold of such opportunities as came in my way, to take notice of any curiosity, either natural or artificial. And I have ventured to enlarge upon the Pyramids, as being some of the noblest pieces of human art and labour, either ancient or modern.

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SCRIPTURE GEOGRAPHY.

PART I.

CHAPTER I.

IN prosecuting this undertaking, we shall follow the course of the sacred books; and in conformity to that course, our first attention will be directed to

PLACES OF THE ANTEDILUVIAN WORLD, MENTIONED IN SACRED HISTORY: 1. THE GARDEN OF EDEN; 2. THE LAND OF NOD; 3. THE CITY OF ENOCH.

As sacred history is very short in other particulars relating to the Antediluvian world, (the world before the Flood,) so is it in reference to its geography; all the places thereof mentioned, being either the Garden of Eden, with such marks as contribute to determine its situation; the Land of Nod, and the City of Enoch, built therein.

No. 1. THE SITUATION OF THE GARDEN OF EDEN.—As the Garden of Eden was by far the most remarkable place, so its situation is more particularly set down by Moses; Gen. ii. 8, 10—14. “And the Lord God planted a garden eastward, in EDEN.—And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is P^{ER}SON: that is it, which compasses the whole land of HAVILAH, where there is gold; and the gold of that land is good: there is bdellium and the onyx-stone. And the name of the second river is GIHON: the same is it, that compasses the whole land of CUSH. And the name of the third river is HIDDEKEL; that is it which goes before ASSYRIA. And the fourth river is EUPHRATES.

The word *Eden*, in Hebrew, according to its primary and common acceptation, denotes pleasure, or delight. Whence the same word was applied in a secondary acceptation, as a proper name, to several places of pleasant and delightful situation. *B. gr.*

THE EDEN, OR BETH-EDEN, OF AMOS i. 5.—“I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holds the sceptre from the house of Eden; and the people of Syria shall go into captivity unto Kir, saith the Lord.” The Eden here mentioned, was (as the learned Huetius thinks) a valley between the mountains of Libanus and Anti-libanus, in that part of Syria, of which Damascus was the metropolis. This valley, he adds, deserved the name of Eden, or rather of Beth-Eden, the *House of Pleasure*, by reason of its fertility and pleasantness.

This induced some to believe, that paradise stood here; and the rather, because they found in the neighbourhood a town called Paradise, mentioned by Pliny, lib. v. cap. 23; and Ptolemy, *Asiæ*, tab. 4. They persuaded themselves also, that here Adam was created, and Cain killed his brother Abel. This seems to be the place Mr. Maundrel notices, in his journey, (p. 132.) going from Damascus towards Tripoli: having travelled four hours and a half from Damascus, he came to a small village called Sinie, near which is an ancient structure, on the top of a high hill, supposed to be the tomb of Abel, who, some say, was murdered by his brother in this place. The tomb is thirty yards long, and yet is believed to have been but just proportioned to the stature of him who was buried in it. Here, (adds Mr. Maundrel,) we entered into a narrow gut, between two steep rocky mountains, the river Barrady running at the bottom. On the other side of the river were several tall pillars, which excited our curiosity to go and take a nearer view of them. We found them part of the front of some ancient and very magnificent edifice, but of what kind we could not conjecture. Now it is not unlikely, that this valley might formerly have the name of Eden given to it: no doubt, but it was esteemed a pleasant place, and this was the inducement to build here an edifice, which, by reason of its pleasant situation, was called Beth-Eden, which possibly was a royal structure, or pleasure-house, of the kings of Syria, being distant four or five hours riding from Damascus, the capital of that kingdom; and so at a very convenient distance for such a seat. Hence the ruin of the king of Syria is elegantly, as well as appositely expressed, by God's cutting off from Beth-Eden, him that holds the sceptre.

There is also a village called Eden near Tripoli, in Syria, on mount Libanus, where some likewise have placed the earthly paradise. This village is also noticed by Mr. Maundrel, who tells us, that having gone for three hours cross the plains of Tripoli, he arrived at the foot of Libanus; and from thence continually ascending, not without great fatigue, came in four hours and a half to a small village called Eden, and in two hours and a half more to the cedars.

From the word Eden has been derived the names Adena, or Adana, which we find in Greek and Latin authors, given to several towns. There was a town in Cilicia of this name, pleasantly situated in a fruitful soil. There is also a port in Arabia, at the entrance of the Red Sea, called Adena or Aden. Another in the middle of the same country. Whence it is no wonder, that the Arabians, inhabiting that province, believed that paradise was situated amongst them.

But it is certain, that none of these places was that Eden, wherein the earthly paradise was seated; because the marks, whereby Moses describes the situation of the earthly paradise, are not found in any of them. These marks are the four rivers which issue out of one water, and afterwards divide into four *heads*, or *origins* of streams. [*See this subject treated at large in the EXCURSIONS.*]

I proceed to observe, that it is rationally conceived, that the garden of Eden was the original of those curious gardens which the princes of the east caused to be made, and by which they intended to represent gardens of delight. Such a one was that golden garden valued at five hundred talents, which Aristobulus, king of the Jews, presented to Pompey; and which Pompey afterward carried in triumph, and consecrated to Jupiter in the capitol at Rome. It was called *terpolé* and *terpnon*, which in strictness of speech is Eden, *pleasure*. And the conformity between the words, garden of Eden, and garden of Adon seems to shew, that to the garden of Eden was owing the rise of those gardens consecrated to Adonis, which the Greeks, Egyptians, and Assyrians planted in earthen vessels and silver baskets, to adorn their houses with, and to carry about in their processions. In short, there is no doubt, but the garden of Eden planted by the hand of God, and that (in some respects) in a supernatural manner, was the pattern out of which the ancient poets formed their fortunate islands, the Elysian Fields, the meadows of Pluto, the gardens (not only of Adonis, already mentioned, but also) of the Hesperides, of Jupiter, and of Alcinous.

NO. 2. OF THE CITY OF ENOCH: HUETIUS'S OPINION.—What we have to add in reference to the situation of the country and garden of Eden, coincides with what we have to offer concerning the situation of the land of Nod, and the city of Enoch. Huetius has observed, that Ptolemy, in describing Susiana, places there a city called Anuchtha; and that the syllable *tha*, is a termination pretty ordinary to feminine nouns in the Chaldee tongue, and is no part of the name itself. It then only remains Anuch, which is without difficulty the same as Enoch or (more agreeably to the Hebrew word;) Anoch; from hence he infers that this Anuchtha, is the same with the city of Enoch mentioned by Moses.

Now, though this conjecture seems very plausible, yet it is far from certain, that there was no other city of that name, but that which was built by Cain, and called by him from his son Enoch or Anoch. There was another Enoch or Anoch, besides the son of Cain; namely, the son of Jared, and father of Methuselah; a person most remarkable for his piety in the antediluvian ages; insomuch that Moses particularly says of him, that he “walked with God, and was not; for God took him.” Gen. v. 18, 21, 24. It is then possible, not to say probable, that the city, mentioned by Ptolemy, might take its name from this Enoch, in respect to his illustrious character for piety, this being a very ancient and usual way of paying a veneration to the memory of persons. Or it might take its name from some other Enoch, or Anoch, different from both these, and living many generations after the flood. As to the land of Nod, and consequently this city, being *on the east* of Eden, the LXX. render it *over against*, or on the side of Eden, not restraining it to the eastern side any more than to the western. And on the same account Arias Montanus also, in his version, renders the Hebrew word (as in relation to the course of the Hiddekel, so)

in reference to the situation of the land of Nod, by the Latin word denoting, *before*; which I take, with him, to be the plain and primary import of the original word.

The whole therefore that can be safely inferred is, that Cain removed no further from Eden than he was compelled, but though *out of it*, yet he settled *before it*, by the side of it, as near to it as he possibly could.

I shall only observe further, that as to the name itself, there are no remains of it to be found. Indeed it is not certain, that the word Nod should be taken for a proper name: it is rendered by some interpreters, as an appellative, denoting a fugitive, or one that is banished, which very well expresses the condition of Cain, Gen. iv. 12, 14, "A fugitive shalt thou be," &c.; but if the word Nod is to be understood as a proper name, then the land of Nod was so called, as being that land wherein the fugitive Cain lived.



CHAPTER II.

No. 3.—OF THE MOUNTAINS OF ARARAT, WHEREON THE ARK OF NOAH RESTED, AFTER THE ABATING OF THE FLOOD.

[*Instead of Ararat, as in the Hebrew, the Samaritan copy reads Hararat.*]

THE short account of the antediluvian world, given in the first six chapters of Genesis, is followed in the seventh and eighth chapters, by an account of the deluge or flood: on the abating whereof the sacred historian tells us, "the Ark rested upon the mountains of Ararat." Gen. viii. 4. It is therefore to be inquired, which are the mountains of Ararat; and then, in what place of these mountains did the ark rest. [*These questions are considered at large in the EXCURSIONS.*]

OF THE FIRST PLANTATIONS, OR SETTLEMENTS, AFTER THE FLOOD.—The sacred historian, having informed us how the world was dispeopled by the flood, proceeds to inform us next, how it was repopled by the posterity of Noah; which he does, by acquainting us, after what method the three branches of Noah's posterity were planted or settled, in three distinct tracts of the earth. For that the first plantations were made after a regular method, is evident from sacred history: wherein we are told, first, as to the sons of Japheth, the eldest branch of Noah's posterity, that "by these were the isles of the Gentiles divided in their land; every one after his tongue, after their families, in their nations." Gen. x. 5. In like manner Moses concludes his account of the sons of Ham, the youngest branch of Noah's posterity; "these are the sons of Ham, after their families, after their tongues, in their lands, in their nations," ver. 20. And the account of the descendants of Shem, is concluded by Moses thus: "these are the sons of Shem, after their families, after their tongues, in their lands, in their nations," ver. 31.

“NATIONS AND FAMILIES,” HOW TO BE UNDERSTOOD WHEN TAKEN COMPARATIVELY.—Though the words, “families and nations,” may elsewhere be promiscuously used, yet being here conjoined and compared, they must needs have a distinct signification. What that is, is implied by the particle *in*. For when he says, “after their families, in their nations,” families are plainly subordinate to nations, as parts to a whole. Families are parts of a nation; and a nation is an offspring, that contains many families. Again, a nation is so called, either absolutely, when there is no greater offspring, in regard whereof it may be called a family; or respectively, when, though it be a nation in regard of those families it comprehends, yet itself also is a family in regard of a greater generation. These subaltern nations are called sometimes tribes. For those, which the scripture in the offspring of Jacob calls tribes, in the generations of Ishmael, are called nations. Gen. xxv. 16. Now the tribes of Israel, or the nations of Ishmael, though compared with their own families, they were nations; yet in regard to the generations of Arphaxad, they were but families of the eighth or ninth order. And as nations and their differing ranks are in scripture denoted by two words, nations and tribes; so the parts of these, which be of many orders, are not always called families, but sometimes households. Thus, for the discovering of Achan, Josh. vii. 14, and the electing of Saul by lot, 1 Sam. x. 20, 21, Israel first came out by their tribes, then by their families; where we must understand also their sub-families, as is easily gathered from the story of Achan, where these sub-families are called sometimes families, and sometimes households.

IN WHAT SENSE MOSES HERE USES THE WORDS, “NATIONS AND FAMILIES.”—By *nations* and *families*, Moses clearly means absolutely nations, not sub-nations, or such as are so only respectively; likewise he must mean absolute families, not sub-families, or households, because Moses speaks of a division of the earth, made when Peleg was born, which was within a hundred years after the flood. But by this time there were no families so much increased, that they could be called tribes or nations; for the name of family remains till the third generation. Now the division we are speaking of, was made before the third generation.

THE IMPORT OF THE PHRASE, “AFTER THEIR FAMILIES, IN THEIR NATIONS.”—From this expression, we discern a two-fold order in these plantations. First, they were ranged according to their nations: secondly, every nation was ranged by its families: so that every nation dwelt and had its separate lot; and in every nation the families also dwelt, and had their separate lots. For this seems to be the true import of the sacred text, “according to their families, in their lands, in their nations.”

There may be drawn another argument to the same purpose, from that expression, “according to their languages,” wherein we may see the very finger of God, who so caused them to speak with diverse tongues, that their tongues also were ordered after their families, and

after their nations. A very good argument to prove further, that these first plantations were made orderly, may be drawn from the cause, why God multiplied the languages of mankind; which was (as it seems) lest dwelling altogether, they should confound their *families*, which God, in his wisdom, would have kept distinct. And that this should be the end, or one of the ends, follows naturally, from the proper effect of pluralities of tongues, which is determinately to establish pluralities of societies, as the unity of one common language had before knit men into one community. Now, if this was the purpose of Almighty God, then, for the prosecution of this end, each family should dwell by itself, and each nation by itself; and so there must arise an orderly division.

To the foregoing considerations, drawn from scripture, may be added two others; one drawn from the wisdom of God, the other from the wisdom of the patriarchs. God is declared in scripture to be the author, not of confusion, but of order. And therefore, it may be reasonably inferred, that the first plantations were managed orderly; as it is reasonable to suppose, that God's providence was especially concerned in so material an action; and as it were, the ground and foundation of the second propagation of mankind.

Another reason may be drawn from the wisdom of the patriarchs, for seeing that there is great difference in the parts of the earth, as to the goodness of the soil and temperature of the air; it was their prudence and duty to prevent contention among their sons. Which could be done no otherwise, but by instituting an orderly division; either by casting of lots, or choosing according to the order of birth-right, those distinct portions laid out according to the number of *nations*, of *families*, &c.

RULES FOR BETTER DISCOVERING THE FIRST PLANTATIONS AFTER THE FLOOD.—I shall proceed to lay down some rules to guide ourselves in finding out the original plantations of the three branches of Noah's posterity, their several nations, and families. Wherefore,

First, When scripture expressly assigns any portion, or tract of the earth, to any branch of Noah's posterity, in general, or to any nation, or family, in particular; we may rest assured, that the respective branch, nation, or family, settled itself there; as to the bulk of it.

Secondly, We must seek these recorded plantations within a reasonable compass of the earth; and not all the world over. For when this division was made, the number of mankind was small.

Thirdly, Those nations, whose families are named by Moses, are chiefly to be sought for in places which might be known to the Hebrews.

Fourthly, Where we find the nation, there also we must look for the families of that nation.

Fifthly, For the same reason, where we find any one of the families, there we must look for the rest, and for the nation.

Sixthly, If we find, that scripture usually names two, or more, of these nations together, it is likely that they were neighbouring one to the other, as to their settlements.

Seventhly, We are to observe the fulfilling of prophecies in nations foretold under the names of their founders.

Eighthly, Because it is likely that in this division there was a regard had to future colonies, we may think, that they ordered their partition so, (as to nations, if not always as to families,) that when they were to send forth new colonies, they should not be forced to encroach on one another's inheritance, or one to pass through the lot of another, but either by the sea or by unallotted land.

Ninthly, The testimony of the ancients is to be considered.

Tenthly, We are to regard the remainders of ancient names; and this is the help that every one follows. These are the ten *criteria*, or marks to be used in the present undertaking; and that which is found agreeable to all, or to the greater part of these, if it will not be allowed for evident truth, it must at least be esteemed the most likely conjecture, and the greatest certainty we can attain to. To which we may add, the similarity of *languages* spoken by each tribe and family; but this is a very difficult and abstruse medium of proof.

SEVERAL NAMES IN GENESIS X. NOT THE NAMES OF SINGLE PERSONS, BUT OF PEOPLE.—Another particular to be noticed, concerning the account of the first plantations after the flood, is this: that some learned men are of opinion, that among the names of the sons of Noah, mentioned Gen. x. several are names not of single persons, but of people; besides the descendants of Canaan, mentioned under the names of the Jebusite, Emorite, Girgasite, Hivite, Arkite, Sinite, Arvadite, Zemarite, and Hamathite; which are generally acknowledged to be the names of so many people, descended from Canaan. However, it seems probable, that the respective fathers of these people, i. e. the several sons of Canaan, from whom they descended, were named Jebus, Emor, Girgash, Hivah, Arak, Sin, Arvad, Zamar, and Hamath. In like manner, it is thought that Kittim, Dodanim, Mizraim, and (all whom Mizraim begat, viz.) Ludim, Anamim, Lehabim; Naphtuhim, Pathrusim, Casluhim, and Caphtorim; are names of people, the Hebrew words being of a plural termination, according to the analogy of that tongue. Whence by Kittim are meant the descendants of Keth, by Dodanim the descendants of Dodan, and so of others. And this seems to be put beyond dispute, by what we read, Deut. ii. 23, of the Caphtorim, that *they came forth out of Caphtor*. And therefore it is very probable, that the plain meaning is, Mizraim begat Lud, Anam, Lehab, Naphtuah, Pathrus, Casluah, and Caphtor: whose descendants are respectively denominated from their several fathers, Ludim, Anamim, Lehabim, &c. And we have mention of Lud in the singular, Ezek. xxvii. 10, who being joined to Phut, son of Ham, was in all probability father of the Ludim: the whole nation or people being (as is usual in sacred scripture) denoted by the name of their sire, from whom they descended. It is evident that the seventy interpreters were of this opinion.

MIZRAIM, THE NAME OF A SINGLE PERSON.—As for Mizraim,

some will have this name likewise to be plural, (or to speak more properly and according to the analogy of the Hebrew tongue a dual,) and to denote the two general divisions of Egypt, namely, Upper Egypt, (sometimes called Thebais, from Thebes, a principal city thereof,) and Lower Egypt, or Egypt proper. Agreeably to this, it is thought that Egypt is sometimes denoted in scripture by the singular *Mazor*, as 2 Kings xix. 24; Isai. xix. 6; Mic. vii. 12: but in these places the word is in the old translations (Septuagint, Chaldee, Syriac, Arabic) as well as ours, taken for an appellative. It seems to be a consideration of some weight against Mizraim being other than a singular, that where Mizraim is said to *beget* Ludim, the verb *beget* is joined to Mizraim in the singular: whereas, had Mizraim been a dual or plural, the rules of syntax would require, that the verb should be so likewise.

And though the seventy interpreters render the other Hebrew words, of plural termination, as words of the plural number; yet they looked on Mizraim as a singular, and accordingly join it to a verb of the singular number.

I proceed now to speak distinctly of the plantations of the three branches of Noah's posterity, by his three sons, Shem, Ham, and Japheth.

OF THE FIRST PLANTATIONS OF THE DESCENDANTS OF JAPHETH, ELDEST SON OF NOAH.—Though it be said, Gen. v. 32, "Noah begat Shem, Ham, and Japheth;" and the same order is elsewhere used in reckoning the three sons of Noah; yet it is plain from Gen. ix. 22, 24, that Ham was the younger son of Noah. As to the text, Gen. x. 21, the words are differently understood by interpreters: some rendering, "Shem was the elder brother of Japheth;" others rendering it, "Shem was the brother of Japheth the elder." This last interpretation is followed in the Septuagint, and our English version; and is confirmed by an argument drawn from Gen. v. 32, and xi. 10, compared together. In the former, it is said; "Noah was five hundred years old, and begat Shem, Ham, and Japheth:" whereby must be reasonably understood, that in that year of his age he begat the eldest of these three sons. But in the latter text it is said, "Shem was a hundred years old, and begat Arphaxad, two years after the flood." Now, had Shem been the eldest son of Noah, he must have been a hundred and two years old, the second year after the flood. For Noah begat his eldest son in his five hundredth year, Gen. v. 22; and from thence to the flood was a hundred years: so that two years after the flood, Shem must have been a hundred and two years old, at least, had he been Noah's eldest son, or begotten in the five hundredth year of Noah. Since then scripture tells us, that Shem was but a hundred years old, two years after the flood; it evidently follows, that Japheth must be that son which Noah begat in his five hundredth year, and consequently he must be elder than Shem.

Moses begins his account of the descendants of Noah, with the sons of Japheth, and I shall take the three branches according to the order of birth, not for that reason, but because this arrangement

agrees very well with a geographical order. I shall therefore first treat of the plantations of the branch of Japheth; and I shall dwell the longer on these, because by Japheth's posterity were chiefly peopled the several countries of Europe; which are best known to us of any in the world.

NO. 4. THE ISLES OF THE GENTILES PLANTED BY THE SONS OF JAPHETH.—In order to find in what country the descendants of Japheth first settled, we must, according to our first rule, remark what scripture says, which is, that by the descendants of Japheth were “the isles of the Gentiles divided,” Gen. x. 5. What is here meant by the isles of the Gentiles? It is certain from several passages of scripture, that by the word, translated *isle*, the Hebrews understood, not only such countries as are, on all sides, surrounded by sea; but also such countries as were divided by sea from them, or, at least, to which they were accustomed to go by sea; such are the countries of the Lesser Asia, and the countries of Europe; that these are denoted in scripture by the isles of the Gentiles, may be shewn from many places of the Bible: *E. gr.*

The prophet Isaiah, chap. xi. 10, 11, hath these words; “the Lord shall recover the remnant of his people from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the islands of the sea.” It is evident, that by the islands of the sea (the same with the isles of the Gentiles) must be understood countries distinct from the others here named Assyria, Egypt, &c. And therefore, they may be, in reason, esteemed Lesser Asia and Europe, or, at least, these principally. Besides, the prophet here speaking of the calling of the Gentiles, would not likely omit those places which were from the beginning, and are at this day, principal seats of christian churches. So that there is no part of the world called Christendom, but that which is, in our sense, divided from Judea by sea, even the isles of the Gentiles. And this was heretofore intimated by the prophets, in that, they never speak of the calling of the Gentiles, but they touched upon the isles of the Gentiles. The same prophet Isaiah, (chap. xl. 15.) to shew God's omnipotency, uses this language; “Behold, the nations are as a drop of the bucket, and are counted as the small dust of the balance; behold, he takes up the isles as a very little thing.” Where, if by isles he means those which we call isles, the comparison of disparity is not sufficiently expressive, because, those which we call isles are indeed very little things. It remains, therefore, that by isles are meant large countries, which were beyond the sea in regard of Palestine. In Ezek. xxvii. 3, Tyre is called “a merchant of people for many islands,” because unto Tyre came many people from beyond the sea for merchandise. To mention but one place more; in 1 Maccab. xiv. 5, among the commendations of Simon, one of the Maccabees, it is said that “he took Joppa for a haven, and for an entrance to the isles of the sea:” where it is manifest that by the isles of the sea, are meant those nations, which came to Joppa, and so to Judea, by sea.

[Herodotus says, Pol. cap. 95, "The islanders in Grecian arms, were in seventeen vessels. These were once Pelasgian, but were ultimately termed Ionian."—Are not these *islanders* the inhabitants of what the Hebrew terms the *islands of the sea*?—He is speaking of the Archipelago. According to Diodorus, they are Ceos, Naxos, Seriphos, Andros, Tenos, &c.]

THE LESSER ASIA, AND EUROPE, PLANTED BY JAPHETH'S POSTERITY.—Since then, Moses tells us, that by the descendants of Japheth were divided the isles of the Gentiles, we must look for their first plantations in the countries denoted by this phrase, that is, principally Lesser Asia and Europe. Accordingly, we shall here find most of them.

Among the descendants of Japheth, are named by Moses seven sons, who may be probably supposed to have been founders of so many nations; Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. Of these seven nations, we have only the families of two named, viz. Gomer and Javan. The sons of Gomer were Ashkenaz, Riphath, and Togarmah; the sons of Javan were Elisha, Tarshish, Kittim, and Dodanim, Gen. x. 2, 4.

NO. 5. THE NATION OF GOMER, SITUATED IN THE NORTHERN PART OF LESSER ASIA.—This will appear by the ensuing particulars. The Jewish historian, Josephus, *Antiq.* lib. i. cap. 7, tells us expressly, that the Galatians (who lived in this tract, and to whom St. Paul wrote an epistle) were called Gomerites; Herodotus, lib. iv. tells us, that a people called Cimmerii, dwelt in these parts; and Pliny, lib. v. cap. 3, speaks of a town in Troas, a part of Phrygia, called Cimmeris; which names are plainly derived from Gomer. It is certain, that Phrygia did anciently extend over a very considerable part of the northern tract of Lesser Asia. For, besides that large country, which constantly retained the name of Phrygia among Greek and Latin writers, and was an inland country; that which was frequently called Troas, from the celebrated Trojans, and lay near, or on, the Hellespont, was also comprehended under the name of Phrygia, and for distinction, was sometimes called Phrygia Minor. It is also certain, that great part of Galatia was formerly included under Phrygia, as having been possessed by the Phrygians.

NO. 6. PHRYGIA, WHENCE SO CALLED.—I notice the extent of the name of Phrygia in this tract, because Bochart conjectures, that the name Phrygia was imposed on these parts by the Greeks, in allusion to the Hebrew name Gomer. For he has observed, that the radix (גמר *Gamar*) signifies to consume, and that its derivative *gumra*, or, *gumro*, signifies a coal: whence the Greeks might be induced to bestow on it a name of like import, calling it Phrygia, (the Torrid, or Burnt country;) and it is certain, a part of this country was specially called by the Greeks, Burnt Phrygia.

What has been said concerning the remains of Gomer's name in these parts, among ancient writers, conduces (according to our tenth rule) to make it probable, that the nation of Gomer first settled

here. And the same will appear more likely, from what may be added concerning the settlements of the three families of this nation; for we find them all settled in particular lots, within the compass of the general lot assigned to the whole nation.

No. 7. OF ASHKENAZ, SON OF GOMER.—Ashkenaz, who is first named by Moses, was seated in the western part of the nation of Gomer, i. e. in the north-west part of Lesser Asia, there being plain traces of his name in these parts.

In Bithynia is a bay, formerly called the Ascanian Bay; with a river and a lake of the same name. And in the Lesser Phrygia, or Troas, was both a city and province, anciently known by the name of Ascania; and the isles lying along the coast, were called Ascanian isles. Nor is it unlikely, but that in honour of this Ashkenaz, the kings and great men of these parts took the name of Ascanius. Of which name, beside Ascanius the son of Æneas, we find a king in the second book of Homer's Iliad, who came to the aid of Priam, at the siege of Troy.

Further, the conjecture of Bochart seems not improbable, that what in after ages was, and now is, frequently called the Euxine Sea, was, in early ages, called the Sea of Ashkenaz, from the settlement of the family of Ashkenaz upon its coasts. Hence by the Greeks, it was first named Pontus Axenus, instead of Pontus Ashkenas; and from thence Pontus Euxinus.

The prophet Jeremiah, foretelling the taking of Babylon by Cyrus the Great, has this expression, chap. li. 27. "Call together against her the kingdoms of Ararat, and Minni, and Ashkenaz." Where by the kingdom of Ashkenaz may be understood the inhabitants of these parts. For Xenophon (as Bochart has well observed) tells us, that Cyrus having taken Sardis, sent Hystaspes with an army into Phrygia that lies on the Hellespont; and that Hystaspes having made himself master of the country, brought from thence a great many horse and other soldiers of these Phrygians; whom Cyrus took with the rest of his army to Babylon.

[But observe that in Jer. li. 27. we read of the people called against Babylon—the kingdoms of Ararat, Minni, and Ashkenaz; appoint a captain against her; prepare against her the nations, "with the kings of the Medes." It is certain that Cyrus came with the Medes from the east to Babylon, and the inference is therefore very strong, that the other nations associated with the Medes, are easterns also. It may be doubted whether Cyrus could procure Greeks, properly so called, from Armenia, which was not their country; and in fact, the Greeks seem to have been distinguished in the East, as soldiers, after this time.]

No. 8. RIPHATH, SON OF GOMER.—Riphath, second son of Gomer, is probably supposed to have seated his family east of the plantation of his brother Ashkenaz. Josephus expressly says, that the Paphlagonians, a people inhabiting some portion of this tract, were originally called Riphateans, from Riphath. There are also some remains of his name found here, in the writings of the an-

cient Greeks and Latins. For in Appollonius's Argonautics, is mention of a river called Rhebæus, which rising in this tract, empties itself into the Euxine Sea. The same is called, by Dionysius Periegetes and others, Rhebas. Stephanus, the geographer, does not only acquaint us with the river, but also with a region of the same name, whose inhabitants were called Rhebæi. And Pliny places here a people called (more ageeably to the name of their ancestor) Riphæi, and another called Arimphæi. Mr. Mede is of opinion, that another river in this tract, called by the Greeks Parthenius, was originally called Ripathenius; which may be thought probable, if we consider the Greek custom of moulding foreign words into words of their own tongue.

No. 9. TOGARMAH, SON OF GOMER.—The third and last son of Gomer, named by Moses, is Togarmah, whose family was seated in the most easterly part of the nation of Gomer. And this situation is agreeable both to sacred and other writers. Ezekiel speaks, chap. xxxviii. 6, “of Gomer and all his bands; the house of Togarmah of the north-quarters, and all his bands:” and chap. xxvii. 14, “they of the house of Togarmah traded in thy fairs, (i. e. of Tyre) with horses, and horsemen, and mules.” Now that the situation we assign to Togarmah, lies north of Judea, is evident by the map: and that Cappadocia, by which name a considerable part of the lot of Togarmah was afterwards known to the Greeks, was stocked with an excellent breed of horses and mules, and that the inhabitants were esteemed good horsemen, is attested by several ancient heathen writers. (Solinus, of Cappad.—Dionysius Perieg, v. 937, and 1.—Claudian in Ruffin. lib. ii.—Strab. lib. xi.) And there are remains of the name of Togarmah, in those names, whereby some of the inhabitants of this tract were known. Thus Strabo tells us, lib. xii. that the Trocmi dwelt in the confines of Pontus and Cappadocia; and several towns east of the river Halys, and so in Cappadocia, are assigned to them by Ptolemy. They are by Cicero called Trogmi, and Trocmeni by Stephanus; and in the council of Chalcedon they are called Trocmades or Trogmades, there being frequent mention made in that council of Cyriacus bishop of the Trogmades. Which names appear to be the same originally, and formed from Togarmah, or (as the word is usually rendered by Greek writers) Torgama.

OF THE COLONIES OF GOMER, FIRST OF THE CIMMERII, BY THE BOSPHORUS CIMMERIUS, NOW THE STRAIT OF CAFFA.—I suppose it will not be unacceptable to the reader, to say a little of the colonies, which from the nation of Gomer, in process of time spread themselves further and further, and settled in several parts of Europe; particularly, as some think, in our own island. Herodotus tells us, that a people called Cimmerii, formerly dwelt in that tract of Lesser Asia, which we assign to Gomer; and that these people sent a colony to the Mæotic Lake, north of the Euxine Sea, and so gave the name of Bosphorus Cimmerius to the strait between the Euxine Sea, and the Mæotic Lake, now the Strait of Caffa.

NO. 10. THE GERMANS DESCENDED FROM GOMER.—This colony of the Cimmerii increasing, and spreading by new colonies further westward, came up the Danube, and settled in the country, which from them has been called Germany. For Diodorus Siculus (as Mr. Mede observes) affirms, that the Germans had their origin from the Cimmerians; and the Jews to this day (as the same learned person remarks) call them Ashkenazim, of Ashkenaz, as being descended from that branch of Gomer. Indeed they retain plain marks enough of their descent, both in the name Cimeri, and as they call themselves, *Germen*; which is but a small variation from *Gemren* or *Gomren*; and this last is easily contracted from *Gomeren*, *Gomeræans*. For the termination *en* is a plural termination in the German language; and from the singular Gomer, is formed *Gomeren*, *Gemren*, by the same analogy, as from brother is formed *brotheren*, *brethren*.

NO. 11. THE GAULS DESCENDED FROM GOMER.—Out of Germany the descendants of Gomer spread into Gaul or France. To prove this, Camden quotes Josephus; who says, that those, called by the Greeks Galatæ, were originally called Gomerites. Which words may be understood, either of the Asiatic Galatæ, called by us Galatians, or the European Galatæ, called by us Gauls. Taken in the former sense, it is a testimony for the first seating of Gomer in that tract of the Lesser Asia we have assigned him; and on this account it is introduced by us; if it be taken in the latter sense, it must be understood of some colony of the descendants of Gomer, who in succeeding ages spread into Gaul, in Europe, and settling there were the progenitors of the European Galatæ, or Gauls; called in early ages Gomerites, from Gomer, the father of the nation from whence they sprang. But to prove the descent of the Gauls from Gomer, Camden produces beside the testimony of Josephus (from whom in all probability Zonaras took his information, which therefore, though mentioned by Camden as a distinct testimony, yet may rather be considered as one and the same) the testimonies of other writers also; as of Appian, who in his *Illyrics* says expressly, that the Celtæ, or Gauls, were otherwise called Cimbri. Those Barbarians, whom Marius defeated, Cicero plainly terms Gauls: Caius Marius (says he) put a check upon the Gaulish forces, which were pouring into Italy; and all historians agree, that these were the Cimbri; and the coat-armour of Beleos their king, dug up at Aix in Provence, where Marius routed them, proves the same; for these words, *Beleos Cimbros*, were engraven upon it in rude characters. Again, Lucan calls that ruffian, who was hired to kill Marius, a Cimbrian; whereas Livy and others describe him as a Gaul; and by Plutarch, the Cimbri are called Gallo Scythians.

NO. 12. THE OLD BRITONS, OR WELSH, DESCENDANTS OF GOMER; ALSO THE SAXONS, OR ENGLISH.—I have produced these testimonies from Camden, for the same reason as he cites them, namely, in order to render it the more credible, that the ancient Britons were also descendants of Gomer. For no question, but this isle

was first peopled from those countries of the European continent, which lie next to it; from Germany or Gaul; and rather from Gaul, as lying the nearest. Add to this, that, the Welsh call themselves to this very day, *Cymro*, and *Kumeri*: and in like manner a Welsh-woman, *Kumeraes*; and their language, *Kumeraeg*. Which words carry in them plain marks of the primitive word, from whence they were derived. And since it has been also observed, that the Germans were likely descendants of Gomer, particularly the *Cimeri*, or *Cimbri*, to whom the Saxons, especially the Angles, were near neighbours: it follows, that our ancestors, likewise, the Saxons, who succeeded the old Britons in these parts of this isle, were descended from the same son of Japheth, Gomer.

No. 13. OF THE NATION OF JAVAN.—It is time now to proceed to the other nations of Japheth, and therefore we return to the Lesser Asia, in the southern tract of which the nation of Javan first seated itself. This appears, not only from the name of a country in this tract, called Ionia, but also from the situation within this tract of the four families of Javan's sons, Elishah, Tarshish, Kittim, and Dodanim, Gen. x. 4.

No. 14. OF TARSHISH, SON OF JAVAN.—That Tarshish seated his family in the eastern part of the southern coast of Lesser Asia is very probable, on several considerations. For Tarsus, a chief town of Cilicia, carries in its name evident marks of being founded, either by Tarshish himself, or by some of his descendants, who so called it in honour of their progenitor. And Josephus expressly affirms, that not only this city was so called from Tarshish, but also that the country round it (Cilicia,) was originally known by the name of Tarshish. And many think that this is the Tarshish, to which the prophet Jonah thought to “flee from the presence of the Lord.” (Jonah i. 3.) Also, that this, principally, was the Tarshish mentioned by the prophets, on account of its trading with Tyre.

No. 15. OF KITTIM, DESCENDANTS OF JAVAN.—West of Tarshish adjoined the portion of Kittim, or Cittim; which word having a plural termination, does in all probability imply the descendants of Keth, or the Ketians. There are these reasons for placing this family in these parts. Ptolemy tells us of a country here, called Cetus; and Homer, *Odyss.* iv. mentions a people called Cetij, who were thought to take their name from a river Cetius, in the same quarter. And it is remarkable, that the seventy interpreters render Kittim by Ketij or Cetij, exactly the name mentioned by Homer. It is, therefore probable, that both people and river were so named from Ceth, son of Javan. Josephus will have the isle of Cyprus to have been the seat of the Cittim, because therein was a town of note, called Cetium. But the continent was certainly peopled before the island; and from the continent, they might probably enough send some colony over into the neighbouring island of Cyprus.

No. 16. OF ELISHAH, SON OF JAVAN.—Of Elishah and Dodanim, we shall find some memorials in the western coast of the southern

tract of Lesser Asia. For upwards, or northwards, from hence, were anciently seated the Æoles, or Æolians, who are affirmed by Josephus to have been descended from Elishah, and from him to have their name. And since the country, called in after ages Ionia, joined the south of Æolia, it is probable that the said Ionia was possessed originally by the sons of Elishah; or else partly by them, and partly by the Dodanim.

NO. 17. OF DODANIM, DESCENDANTS OF JAVAN.—On the same western coast, south of the family of Elishah, may the family of Dodanim be supposed to have first planted itself. There we find in ancient writers a country called Doris, which may, not improbably, be derived from Dodanim, especially if this be a plural, (as the termination seems to import,) and so the singular was Dodan, which, being softened into Doran, the Greeks might frame from thence Dorus, Doranus, whom they assert to have been the father of the Dorians. Certain it is, from the Greek writers themselves, that the Dores, or Dorians, were a considerable part of the body of the Greeks; insomuch, that *Dorica Castra*, the Dorick camp, is taken by Virgil to denote the whole Grecian camp. Wherefore, it is very probable, that their extraction was from one of the sons of Javan, the father of the Greek nation; and that they assumed the name of the father of their family, as others did. This appears the more likely from what the Greeks say of Dorus, the father of the Dorians, namely, that he was the son of Neptune. For, as among the three sons of Noah, Shem, or Sem, is supposed to have been the (Ζην,) *Zen*, or (Ζεὺς,) *Zeus* of the Greeks; so Japheth might be denoted (not only by Japetus of the Greeks, but also) by Neptune, and might be esteemed by them the god of the sea, because by his posterity were the isles of the sea inhabited. Hence what they say of the Dorians being descended from Dorus, the son of Neptune, is very applicable to the Dodanim, descended from Dodan, the grandson, strictly speaking; or, according to the usual way of speaking among the Hebrews, son of Japheth. The change of Dodan into Dorus, is the more likely, by reason of the great similarity between the Hebrew ד D. and ר R.: insomuch, that the Dodanim are in some copies writ Rodanim. Some observe, that on the western coast of Greece, we find a place called Dodona; near to which was an oak, or rather a grove of oaks, sacred to Jupiter, and celebrated on account of its oracles from the most early ages. But this seems to be too far for the first settlement of the Dodanim, which, therefore, much more agreeably to our second, third, fourth, and fifth rules, might have been in the country of Doris in the Lesser Asia. Hence a colony might pass over to the isle of Rhodes, which some will have to be named from these Dodanim, otherwise Rhodanim: and this seems to have been the opinion of the seventy interpreters, by their rendering the Hebrew word *Dodanim* by *Rhodium*.

COLONIES OF JAVAN.—Having shewn where, in all probability, the nation and the four families of Javan were at first seated, I proceed to speak of their colonies; and first, of those of Elishah

and Dodanim. For these lying on the western coast of Lesser Asia, peopled, by degrees, the many isles in the adjoining sea, and spread into the European continent.

COLONIES OF ELISHAH.—The family of Elishah seem to have possessed most, or, at least, the most considerable isles in the sea, between Europe and Asia, which are called by Ezekiel, chap. xxvii. 7, “the isles of Elishah.” What the prophet there says, concerning the “blue and purple from the isles of Elishah,” is very applicable to the isles of this sea, as they abounded in that commodity, and are on that account celebrated by authors; and some of them took names from it.

SEA OF ELISHAH, OR HELLESPONT.—It is, moreover, a probable conjecture, that the sea itself was originally called the Sea of Elishah. Which name seems to have been constantly preserved in that part, which to this day is frequently called the Hellespont; *Elisa Pontus*, i. e. the Sea of Elishah.

This derivation of the word *Hellespont* appears more likely, when we consider, that the descendants of Elishah passing over into Europe were afterwards termed *Hellenes*, and their country *Hellas*, which in process of time became the common name to all Greece. There were also other traces of Elishah’s name; as in the city and province of Elis, in the Peloponnessus; in the city of Eleusis, in Attica; in the river Elissus, or Ilissus, in the same province: and some think the Campi Elisij, *Elysian fields*, so celebrated among the Greeks, were so called from Elishah.

COLONIES OF THE DODANIM.—As to the Dodanim, or Dorians, there were also remains of this very name in these parts of Greece formerly. In the province of Messene, in the Peloponnessus, was a town called Dorion; and in the tract of Greece, lying above the isthmus of the Peloponnessus, there was a considerable part called Doria, Dorica, or Doris, (to say nothing more of Dodona:) and, indeed, all the Greek nation is sometimes denoted under the name of *Dores*, as Virgil, *Æneid* ii.

COLONIES OF THE KITTIM.—We have observed, that the family of Kittim or Kittim first seated themselves between Tarshish to the east, and Elishah and Dodanim to the west. Lying thus open to the sea on the south, they sent probably their first colony into the neighbouring isle of Cyprus. But in process of time wanting room, and finding the lower parts of Greece already inhabited by the descendants of Elishah and Dodanim, they coasted along the western coasts of Greece, till they came to the upper or northern parts of it, where some of them planted themselves: while others descrying the coast of Italy, went and settled in that country. Hence it comes to pass, in all probability, that both Macedonia in Greece, and also Italy, are denoted by the name of Kittim, in scripture.

MACEDONIA CALLED THE LAND OF CHITTIM.—The book of Macabees plainly denotes Macedonia by the land of Chittim, when it

says, that "Alexander, son of Philip the Macedonian, came out of the land of Chittim." 1 Macc. i. 1. So also chap. viii. ver. 5. calls Perseus, king of Macedonia, "king of the Cittim." Indeed it is thought, that the name of Macedonia was derived, at least partly, from the Citim or Cetim, since the ancient name of this country was Macetia, whence the Macedonians themselves are termed Macetæ.

THE ROMANS DENOTED BY THE CHITTIM.—The place of scripture where Chittim, by the consent of almost all expositors denotes the Romans, is Dan. xi. 29, 30. For, by the *ships of Chittim*, there mentioned, is generally understood the Roman fleet, by which Antiochus was obliged to desist from his designs against Egypt. There are also several traces of the name Chittim or Chetim in Italy to be found among ancient writers: as a city in Latium, called Cetia, mentioned by Dionysius Halicarnasseus; another among the Volsci, called Echetia, mentioned by Stephanus; a river near Cumæ, called Cetus, the water whereof was endued, as Aristotle relates, with a petrifying quality. Nay, there are not wanting authors, who assert the Romans and Latins to have had their extraction from the Citij or Cetij; as Eusebius, Cedrenus, Suidas, whose testimonies are produced by the learned Bochart.

COLONIES OF TARSHISH.—There remain now only the colonies of Tarshish to be spoken of. And wherever else they seated themselves, it is highly probable, that Tartessus, a city and adjoining country in Spain, much celebrated by the ancients for its wealth, was a colony of Tarshish. For the name Tarshish is, by an easy and frequent change, turned into Tartish, from whence Tartessus is regularly framed. Besides, Bochart has observed, that Polybius, reciting the words of a league between the Romans and Carthaginians, mentions Tarseium; and Stephanus says, that Tarseium was a city near Hercules's pillars, the situation whereof agrees well enough with that of Tartessus. Again, what is said by Ezekiel, chap. xxvii. ver. 12, agrees with this Tarshish: "Tarshish was thy merchant, by reason of the multitude of all kinds of riches, with silver, iron, tin, and lead, they traded in thy fairs;" i. e. the fairs of Tyre. Now, Tartessus was celebrated among the ancients for riches; and the metals mentioned by the Prophet, were such as Spain formerly abounded with: and these might be inducements to the descendants of Tarshish to plant a colony here. Some are of opinion, that the Etrusci in Italy, otherwise called Tyrrheni, and Tusci, were a colony of Tarshish. It is observable, that these people were otherwise called Tyrrheni, or Tyrseni, which has a great affinity to Tarseni, and so may easily be deduced from Tarsus, i. e. Tarshish.

SEA AND SHIPS OF TARSHISH, WHAT.—However this be, the descendants of Tarshish were expert seamen, and the chief merchants of the early ages. Hence the whole Mediterranean Sea seems to have been comprehended under the name of the Sea of Tarshish, though probably at first this name might belong only to the sea lying near the original settlement of Tarshish, i. e., Cilicia. And

because the descendants of Tarshish were wont to make longer voyages, and to adventure further into the open sea, than others, in those days; it is not unlikely but they had ships built for this purpose, different both as to size and shape from those commonly used by others: and hence, probably, vessels built for long voyages and great burdens, were called ships of Tarshish, because they were built like the ships of Tarshish, properly so called. This to me seems a very natural and easy way to account for Solomon's navy being called a *navy of Tarshish*, 1 Kings x. 22; and for the ships built by Jehoshaphat's order, being called *ships of Tarshish*, 1 Kings xxii. 48. For it is evident from what is said of the ships of Jehoshaphat, that they could not be called *ships of Tarshish*, as trading either to Tarshish, or to any colony of it, nor yet from their sailing on the sea of Tarshish, or the Mediterranean Sea. For scripture tells us, that these ships were broken at Eziongaber, which was a place confessedly on the Red Sea. And indeed it is highly probable, that Jehoshaphat was not the first king of Judah who attempted to send a navy to Ophir; but that he did it in imitation of Solomon, who had formerly sent a navy thither with success: on the whole, therefore, it appears, that the navy of Solomon was called a *navy of Tarshish*, and the ships of Jehoshaphat were called *ships of Tarshish*, probably because they were built after the fashion of those ships, which were used by the merchants of Tarshish. Which further may be the reason why the seventy interpreters sometimes render ships of Tarshish by *ships of the sea*; i. e. in opposition to smaller vessels used in shorter voyages, or coasters.

TARSHISH, IN WHAT SENSE IT MAY BE RENDERED CARTHAGE.— I have but one observation more in reference to Tarshish, which is, that it is rendered by the Septuagint sometimes Carthage, sometimes the Carthaginians. Now, that the Carthaginians in Africa were a colony of Tarshish does nowhere appear, either from sacred or heathen authors: but as they accomplished long voyages, they must have had strongly built vessels: and, indeed, as they were very powerful in Spain, they might have had the sovereignty of Tartessus also; whose vessels and whose city might occasionally be named from the ruling power. Here observe further, that it is very probable the colonies, that passed over in process of time from Asia into Europe, though distinguished in reference to their families by distinct names, yet were all at first comprehended under the name of Ionians. Indeed the scholiast on Aristophanes in *Acharnan*, (as Bochart has observed) expressly says, that all the Greeks were by the barbarians called *Iaones*, i. e. Ionians. And were it not so, it would not be easy to account how the name of the Ionian Sea came to be extended so far anciently as the western coasts of Greece, and northwards up as far as Macedonia. It is plain that the name Ionians was derived from the founder of this nation, Javan. For the Hebrew (יָוָן) is very regularly turned into the Greek Ἰάων, *Iaon*. Since, therefore, not only the scholiast, but also Homer styles those who were commonly called Ἰῶνες, *Iones*,

by the name of *Ἰάωνες, Iaones*; it is not to be doubted but the Ionians were so called from Iavan the founder of their nation. Agreeably hereto we find the country of Greece denoted in Dan. xi. 1. by the name of *Javan*: and Hecateus in Strabo affirms, that the Athenians, or Ionians of Europe, came from those of Asia. [The Greeks are called *Yavanas* in the Indian Puranas.]

TUBAL AND MESHECH, WHY PUT TOGETHER.—I shall speak next of Tubal and Meshech. I mention these together, because they are so mentioned, not only by Moses, but elsewhere in scripture; from whence we may reasonably infer, according to our sixth rule, that they were adjoining one to the other.

NO. 18. OF MESHECH.—To begin with Meshech, as adjoining the nation of Gomer eastward, and settling at first in part of Cappadocia and Armenia. What we pronounce *Meshech* was, by the seventy interpreters and others, read *Mosoch*; and hence it is very probable, that they are the same called by the Greeks (*Μόσχοι*) *Mosci, Mosochi*, who were seated in these parts, and from whom the neighbouring ridge of hills took the name of *Montes Moschici* or Moschic Hills, mentioned by old geographers. As for Meshech, in our translation, Psal. cxx. 5, it is rendered as an appellative by the Seventy, and other ancient versions; and is not to be understood of the Meshech we are here speaking of.

NO. 19. OF TUBAL.—North of Meshech adjoined the plantation of Tubal, who by Josephus is affirmed to be the father of the Asiatic Iberians: he asserts also, that those called Iberi were originally called Theobeli, from Tubal or Thubal. Add hereto, that Ptolemy places in these parts a city called Thabilaca, which carries in it great affinity to Thubal. Mr. Mede thinks, that the Alybe, mentioned by Homer, *Iliad* ii. lay in this tract, and that from these came afterwards the name of Albania, whereby some part of the lot of Tubal was in succeeding times distinguished. This Alybe he conceives to be corrupted from Abyle, and this from Tabyle, an easy derivative from Tubal. Bochart supposes the Tibareni, a people mentioned by old authors in this tract, to have been so called from Tubal by the change of L. into B.

Meshech and Tubal did originally seat themselves in these tracts, by what is said of those two nations in Ezek xxvii. 13. "Tubal and Meshech they were thy merchants: they traded in slaves and vessels of brass in thy market." This description of the merchandise of Tubal and Meshech agrees well with the countries assigned by us for their first plantations; for the Pontic regions, especially Cappadocia, were remarkable for slaves; and in the country of Tibarenia and Iberia was the best sort of brass.

COLONIES OF MESHECH.—That the Moscovites in Europe were a colony originally of Mosoch (in Greek *Moschi*) is very probable, not only on account of likeness of name, but also of the respective situations of the Asiatic and European Moschi one to the other. Add to this, that whereas, in our translation and some others, Ezek. xxxviii. 2. is rendered, "the chief prince; (in the margin

the prince of the chief) of Meshech and Tubal:" in other translations, and particularly in the Septuagint, is rendered, "the prince of Rosh, Meshech, and Tubal," (i. e. the Hebrew word *Rosh* by some is taken as an appellative, by others as a proper name). The learned Bochart has observed from the Nubian geographer, that the river in Armenia, called by the Greeks Araxes, is by the Arabians called Rosh: and he not only probably infers, that the people that lived in the country about that river were denominated Rosh; but also proves from Josephus Ben-Gorion, that there was a people in these parts named Rhossi. Now the Moschi and Rossi being thus neighbours in Asia, their colonies kept together in Europe; those of the Moschi in the province of Muscovy, i. e. about the city of Moscow: those of the Rossi in the parts adjoining on the south. For the learned Bochart has observed from Tzetzes, that the people called Tauri, and from whom the Taurica Chersonesus took its name, were in the days of Tzetzes better known by the name of Ros than of Tauri. On the whole, therefore, it may be very properly believed, that the Muscovites and Russians in Europe were colonies of Meshech, or of Meshech and Tubal jointly.

No. 20. OF MAGOG.—Magog is, by the testimony of Josephus, Eustathius, Jerome, Theodoret, and by general consent, placed north of Tubal, and esteemed the father of the Scythians on the east and north-east of the Euxine Sea. This situation is confirmed by scripture; Ezek. xxxviii. 2, "Set thy face against Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal," &c. From hence we learn, that the land of Magog must be near to that of Rosh, Meshech, and Tubal; and it could be so only on the north.

No. 21. GEORGIA, PROBABLY CALLED FROM GOG.—The name of Gog was entirely preserved in the name Gogarene, whereby a country in those parts was formerly denoted, as we learn both from Strabo and Stephanus. And from hence perhaps came the name of Georgia, whereby at this very day is denoted a considerable tract in this quarter. I know it is commonly said to take this name from St. George, the Cappadocian martyr, whom the inhabitants (as well as our forefathers in England) are said to have in great reverence as their tutelar saint and patron: though others say the name was taken from another George, a Cappadocian bishop, by whom they were converted to Christianity; and some suppose these people to be called Georgians, corruptly for Gordiæans, from the mountain of this name. Indeed Pliny reckons the Georgi among the nations about the Caspian Sea; and it is not unlikely but that this may be a corrupt reading for Gorgeni, or Gogeni.

GOG DENOTES THE SCYTHIANS IN SCRIPTURE.—That Gog denotes these Scythians, may be inferred from Ezek. xxxix. 3, where God speaks of Gog thus: "I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand." Now the Scythians were remarkably famous for their skill in archery.

COLONIES OF MAGOG.—I must now speak something of the colonies of Magog. In the panegyric of Tibullus to Messala, we find

mention made by the poet of a people about the river Tanais, called *Magini*, which has great affinity to Magog; whence is naturally made Magogini, and by abbreviation Magini. So that these Magini might be descendants of Magog at some distance, who came at length to the river Tanais. Indeed it is not altogether improbable that the Mæotic lake, into which the Tanais runs, took its name from the descendants of Magog settled about it. For from Magog is regularly made Magogitis, or Magotis; which last the Greeks might easily mould into Maiotis, which the Latins render Mæotis, or Mæotic.

HIERAPOLIS CALLED MAGOG.—We do indeed read in Pliny, that the city in Syria, called Hierapolis, was by the Syrians called Magog; which name is most likely thought to have been given by the Scythians, when they made an excursion into Syria, and took this city. On the like account the city in Judea, called by the Jews Bethsan, was called in after ages Scythopolis. Now Hierapolis being called Magog, it is not improbable but the adjoining part of Syria might be from thence called Magogene, afterwards moulded into Gomagene and Comagene; by which name the northern part of Syria was denominated among the Greeks and Latins. [*Magog*, in Pliny, is probably a mis-writing for *Mâ-bag*, the “great goddess, or mother of the gods,” and hence its Greek name *Hierapolis*, “the sacred city.”

No. 22. THE FIRST PLANTATION OF MADAI, ACCORDING TO THE COMMON OPINION.—Madai is almost universally looked upon as the father of the Medes (so often mentioned in scripture with the Persians, to whom they were neighbours,) and consequently to have settled in the country on the Caspian Sea, called Media. This is thought to be beyond dispute, as scripture constantly denotes these Medes by the name of Madai in the Hebrew text.

REASONS FOR DISSENTING FROM THE COMMON OPINION.—But Mr. Mede is of a different opinion herein. He observes, that the country of the Madai, or Medes, lay far north-east of the Holy Land, (and so of Egypt,) and that the way of travelling from one to the other was by land, and not by sea; consequently the said Media cannot be tolerably comprehended under the isles of the Gentiles, which are expressly said by Moses, where he professedly speaks of the first plantations of mankind to be possessed by the sons of Japheth. Further, this situation of Madai, the son of Japheth, seems to cross the fourth and fifth rules above laid down: as hereby the lot of Madai seems to have been wholly separated from the rest of his brethren, and to have lain, not within the general lot of Japheth, his father, but within the lot of Shem.

On these considerations, which are not of little weight, Mr. Mede thinks that the Medes, mentioned in conjunction with the Persians, were so named from one Madai, descended from Shem. And this is the less improbable, because those Madai or Medes are not mentioned in scripture, till the later ages of the sacred history of the Old Testament.

ÆMATHIANS PROBABLY DESCENDED OF MADAI, THE SON OF JAPHETH.—Madai, the son of Japheth, here mentioned by Moses, is supposed by Mr. Mede to have had his lot in Macedonia: witness (says Mr. Mede) the ancient name of Macedonia, viz. Æmathia. If any man question how Æ came in, I could ask (says he) how Eu came into Euphrates, which the Hebrews and those of Mesopotamia called Perath, or how Æ came in Ægyptus, which the Egyptians themselves, and their neighbours the Arabians, call Cuphti. It may be (adds he) that of the Hebrew יִס, *ai*, signifying a region; the Greeks formed their αἴα, *aia*, signifying the same; and so *Aimadia*, or *Aimathia*, is as much as αἴα Μάδαϊ, the land of Madai. The Greek αἴ *ai* is by the Latins turned into *a*; and so from the Greek *Aimathia* these made *Æmathia*. Mr. Mede observes, moreover, that we read of a people in this tract, called Μῆδοι, *Medi*, or Μᾶδοι, *Mædi*. Aristotle, in his book of strange reports speaks of the Medic region in the borders of Pæonia; and hereabouts was the *prefectura Medica* of the Roman histories. Lastly, Isocrates, in one of his orations, names one Medus for king of these quarters before they became a Greek nation. Agreeably hereto Mr. Mede supposes the more usual name of this country, namely, Macedonia, to be originally a compound from Madai and Cetim, whose sons were in time mingled together in these parts.

COLONIES OF MADAI.—As to the colonies of Madai, Mr. Mede supposes the Mæsiens in Europe to have descended from Madai; for (says he) methinks Mæsiens comes near to Methians. Mr. Bochart thinks that the Sarmatians were a colony of the eastern Madai. For he conjectures, that the name of the Sarmatians was originally composed of Sar-Madai, which, in the oriental languages, denotes the remnant or posterity of the Medes.

NO. 23. TIRAS FATHER OF THE THRACIANS.—Tiras, or Thiras, the last son of Japheth, is by universal agreement esteemed to be father of the Thracians. The later Greeks looked on this name to be derived originally from their word *trachea* denoting *rough*, and thought this country to be so named as being mountainous. But the name, whereby the country of Thrace is called in the oriental writers, plainly shews, that the Greek name Thrace was originally derived from Thiras, the founder of the nation. There was here a river, a bay, and a haven, each called by the name of Athyras; and a city in the peninsula of Thrace is mentioned, called Tyristasis; also a tract in this country, called Thrasus, and a people called Trausi. We learn also, that one of the names of Mars, the god of the Thracians, was Thuras, which has an apparent affinity to Thiras: for so the Seventy render the word. Hence Homer calls Mars, *Mars Thurus*. We read also in old authors of Tereus, the son of Mars, first king of the Thracians; and of Teres, king of the Odryæ, a people in Thrace; both which names were likely given to their kings in honour of Tiras, founder of their nation.

COLONIES OF TIRAS.—As for the colonies of Tiras, it can hardly be doubted but some of them planted themselves in the country over against Thrace, north of the Euxine Sea : for there is a considerable river in those parts called Tiras. There was also a city of the same name on this river, which city is thought to be the present Bialogrod, as the river is now called the Niester. The inhabitants of these parts were also formerly known by the names of Tyritæ, or Tyragetæ. Probably the Tyritæ might denote the true descendants of Tyras settled here; the Tyragetæ might denote a mixed race of the Tyritæ with the Getæ, a bordering people, perhaps descended from the Cetim of Macedonia.

THE FIRST PLANTATIONS BOTH OF MADAI AND TIRAS, PROBABLY IN THE LESSER ASIA.—It seems to be the common opinion as to Tiras, not only that he was the father of the Thracians, but also that he first settled himself in the country of Thrace; but perhaps neither Madai nor Tiras at first crossed the sea between Europe and Asia, but seated themselves (as the rest of Japheth's sons did) in some tract of the Lesser Asia, where we find some remainders of both their names.

TIRAS PROBABLY FIRST SETTLED ABOUT TROY.—For instance, since the name Tros retains the radicals of Tiras, why should it not be thought probable, that the king of this name (from whom the Trojans took their denomination) was either originally Tiras himself, or one of his descendants so named in memory of him; and that the Trojans were descendants of Tiras, where Tiras first planted himself. It is a common tradition among the Greek writers, that the inhabitants, east of the Hellespont and Propontis, were originally Thracians, which, though understood by the later Greeks, as if these parts were inhabited by colonies from Thrace in Europe, yet this opinion seems to depend on the European and Asiatic Thracians being both descended from this same Tiras, who might equally well seat himself in these parts of the Lesser Asia; whence his descendants sent colonies into Thrace in Europe.

MADAI FIRST SETTLED PROBABLY IN MÆSIA IN ASIA.—There is the same probability, that the Mæsi in the Lesser Asia were the original descendants of Madai; for though these in Asia are frequently styled Mysi, yet it is plain from ancient writers, that the same people, both in Asia and Europe, are promiscuously called Mysi, or Mæsi.

Thus I have gone through the original plantations or settlements of the seven nations, of the branch of Japheth, and of their respective families, mentioned by Moses. And have also taken notice of their respective colonies, so far as seems serviceable to the reader.

OF THE FIRST PLANTATIONS, OR ORIGINAL SETTLEMENTS OF THE DESCENDANTS OF SHEM.—We find five sons of Shem mentioned by Moses, namely, Elam, Ashur, Arphaxed, Lud, and Aram. Of these, Moses acquaints us with the sons only of Arphaxed and Aram.

No. 24. NATION OF ARAM, WHERE SEATED.—I begin with the settlement of Aram, as being the first nation of Shem adjoining to the nations of Japheth. The portion of Aram lay in Armenia, Mesopotamia, and Syria. It is probable that Armenia took its name from Aram. Mesopotamia was so called by the Greeks, from its situation between the rivers Euphrates and Tigris.

PADAN-ARAM WHAT, AND WHERE.—And whereas one part of this country, that lying next to Armenia, was fruitful, and the other to the south, barren. The upper and northern part of Mesopotamia in scripture is distinguished by the name Padan-Aram, and Hosea, chap. xii. 13, by the name Sedan-Aram: both which names denote *fruitful, or Cultivated Aram*.

ARAM AND SYRIA, HOW FAR ONE ANSWERS TO THE OTHER.—Though the Hebrew Aram be frequently rendered Syria, yet it must not be thought that they are terms exactly equivalent. Syria may, indeed, be sometimes used in old authors to denote not only Syria, commonly so called, but also Mesopotamia. And hence Jacob, called in the Hebrew an *Aramite*, is in our version called a *Syrian*, either as being descended of Syrians, or Mesopotamians, or else as dwelling many years in the country of Syria. For by *Syria*, Hos. xii. 12, must be understood Mesopotamia, as is evident from the words, that "Israel served for a wife, and for a wife kept sheep;" which was done in Mesopotamia. But then the name of Aram appertained only to so much of Syria as fell to the nation of Aram; that is, the northern and eastern parts. From the Hebrew *Aram*, the old Greeks seem to have denoted its inhabitants by the name *Arimi*, which we meet with in Homer, *Iliad* ii. ver. 783. The name Syri, or Syria, is not found in that ancient author, being probably of a later date, derived from Sur or Tyre, which is likewise never mentioned by Homer, being likely not then famous, if built.

No. 25. OF UZ, SON OF ARAM.—The number of Aram's immediate sons, mentioned by Moses, is four, viz. Uz, Hul, Gether, and Mash. Uz, by a great agreement of the ancients, is said to be the builder of the city Damascus. Whence it may be reasonably supposed, that the land of Uz denoted the country about Damascus, comprehending part of Arabia Deserta, and extending to Arabia Petræa. And in this latitude of expression, both what is said concerning Job's living in the land of Uz, as also of Edom's being in the land of Uz, is applicable enough to the country so denominated from Uz, the son of Aram; and there is no need of making two other lands of Uz, called so, one from Uz, the son of Nahor, brother of Abraham; the other from Uz, a descendant of Edom. In process of time Damascus became the capital of a kingdom which seems to be that denoted in the sacred writings by the name of *Aram Dammesek*, that is, *Syria Damascena*.

No. 26. OF HUL, SON OF ARAM.—The family of Hul, or agreeably to the original word *Chul*, may with great probability be placed in Armenia, particularly the greater Armenia: where we find the

names of several places beginning with the radicals of Chul; as Cholua, Choluata, Cholimna, Colsa, Colura, and Cholobetene, which seems to have been formed from the oriental Cholbeth, the house or dwelling of Chol. Cholobetene being the name of a province in Armenia, we may gather, with good probability, that Chul, with his family, seated himself in these parts.

No. 27.—MASH, OR MESHECH, SON OF ARAM.—Between Hul to the north, and Uz to the south, their brother Mash seated himself, namely, about Mount Masius, which is probably enough thought to have taken its name from him. From this mountain issues a river of Mesopotamia, called by Xenophon Masca, which is likewise conjectured to have been so named from this Mash, or (as he is otherwise called in Scripture) Meshech, the radicals whereof are plainly contained in the name Masca. The inhabitants of the tract adjoining to M. Masius are by Stephanus expressly called Masieni, or Masiani. So that here may be placed very reasonably the first settlement of Mash or Meshech.

No. 28. OF GETER, SON OF ARAM.—But it is not so clear where the remaining son of Aram, Geter, settled. Some have observed in Ptolemy a city of Albania (which borders on Armenia), called formerly Getaræ, and a river of the same country called Getras: these names carry in them such an affinity to Geter as may make it probable that this might be the first settlement of Geter.

No. 29. THE NATION OF ASHUR, SON OF SHEM.—Pass we on to the nation of Ashur, which is by universal consent fixed in the country, called Ashur in the eastern languages, in the western languages Assyria, from the founder of this nation. But by Assyria is here to be understood the country, properly and originally so called, that wherein stood the city of Nineveh.

BELUS OF THE SYRIANS, WHO.—It is also observable, that Assyria was, by a little (and usual) change of S into T, formerly called Attyria, which is therefore erroneously taken by some to be a distinct country from Assyria, properly so named. And in like manner that most ancient king of the Assyrians, said to have been the son of Zames, to have succeeded Ninus, to have waged war frequently with Caucasus, the son of Japheth, to have been worshipped by the Assyrians as their god of war, and to have been called Bel, or Baal; this king (I say) is styled, in Suidas and others, Thuras, corruptly for Atthuras, i. e. Ashur; for Ashur, in the Chaldee tongue, is Atthur, or Atthura. This person is said to be son of Zames, as being a descendant of Sem, (Shem) and to have succeeded Ninus, i. e. Nimrod, and to have overcome Caucasus, i. e. Gog or Magog, the son of Japheth; as Bochart probably enough conjectures.

No. 30. ELAM, SON OF SHEM, WHERE SEATED.—That Elam seated himself in the southern tract east of Tigris or Euphrates is beyond dispute, not only from Scripture, wherein the inhabitants are plainly and frequently denoted Elam, but also from heathen writers, wherein we read of a country here called Elymais, and a city of the same

name. It is not to be omitted, that the name Elam (like many other names of places) is taken sometimes in a stricter sense, whereby it is distinguished from Susiana, and the adjoining provinces; sometimes in a larger sense, including Susiana and other provinces. Hence Pliny and Ptolemy mention the Elymæi as a people dwelling on the Persian gulf; and hence the Prophet Daniel speaks of Shushan, the chief city of Susiana, as lying in the province of Elam. Dan. viii. 2.

No. 31 ARPHAXAD, SON OF SHEM, WHERE SEATED.—To Arphaxad is assigned by learned men the more southern part of Mesopotamia, (where the plain or vale of Shinar lay on the river Tigris,) together with the country of Eden, and the tract on the east side of the same river, called Arrapachitis, a name plainly derived from Arpachshad, which is the name of Arphaxad in the Hebrew text.

No. 32. OF LUD, SON OF SHEM.—There is nothing certain concerning Lud, the remaining son of Shem, but that he did not seat himself in the country of Lesser Asia, called Lydia.

OF THE FIRST PLANTATIONS OF THE DESCENDANTS OF HAM.—Ham was the youngest of the three sons of Noah, and consequently his offspring formed the youngest branch of Noah's posterity, which may be distinguished into four nations, Cush, Mizraim, Phut, and Canaan. We find Egypt twice or thrice denoted as the *land of Ham* in the Psalms; whence some think that Ham went thither himself, and there settled, with his son Mizraim.

HAM, PROBABLY DENOTED BY JUPITER AMMON.—It is scarcely to be doubted, but the person denoted by the Greeks under the name of Jupiter Ammon, (in honour of whom there was a temple erected in the parts of Lybia adjoining to Egypt, much celebrated for its oracles,) was Ham.

No. 33. THE NATION OF CANAAN.—Canaan settled in the country so often mentioned in Scripture as the land of Canaan; which God, in process of time, gave to the seed of Abraham. A more particular knowledge, both of this nation in general, and also of the respective situation of its several families, will conduce much to the better understanding of great part of the sacred history; and therefore I shall make this the subject of a distinct chapter, when I come to speak of Abraham's going to sojourn in the *land of Canaan*.

No. 34. THE NATION OF CUSH—Cush is frequently mentioned in Scripture; from which it is clear, that his settlement was adjoining to Canaan, south; that is, in Arabia.

CUSH IN SCRIPTURE, DENOTES ARABIA.—That Cush is by Scripture placed in Arabia is evident from Num. xxi. where we read that Miriam and Aaron spake against Moses because of the Cushite woman whom he had married. But it is certain from Exod. ii. 15, 21, that the wife of Moses was a Midianite woman; and Midian was a city and country in Arabia, on the Red Sea. So that it appears that Moses's wife was an Arabian. Pertinent hereto is Habak. iii. 7, "I saw the tents of Cushan in affliction: the curtains

of the land of Midian did tremble." Where Cushan and Midian are used as equivalent terms, or else as general and particular, Midian being, in strictness, only part of the country of Cush. Further, that by Cush in Scripture is not always understood Ethiopia in Africa, may be inferred from Ezek. xxix. 10, "I will make the land of Egypt desolate, from the tower of Syene, even unto the border of Cush." It is manifest, that by the tower of Syene, and the border of Cush, are denoted the two extremities of Egypt. Now Syene was the boundary of Egypt, south towards Ethiopia in Africa. Therefore Cush, as being the opposite (or northern) boundary of Egypt, cannot possibly be the African Ethiopia; but may be well understood of Arabia, as bounding Egypt on the north of the Red Sea. Again, we read, 2 Kings xix. 9, that while Sennacherib was besieging Libnah, in Judah, Tirhakah, king of Cush, marched against him: and in 2 Chron. xiv. 9, that Zerah, the Cushite, came with a great army against Asa, king of Judah. Now this cannot be tolerably understood in either place of the king of Ethiopia in Africa, that lying too far from Judea, and having the country of Egypt to pass through before an army could be brought into Judea; but may be well understood of the king of Arabia, a neighbouring country.

IN WHAT SENSE CUSH MAY BE SAID TO BE THE FATHER OF THE ETHIOPIANS IN AFRICA.—It is very probable, that the Cushites might pass over the Red Sea into the opposite parts of Africa, and plant colonies in Ethiopia, commonly so called; so that Cush was the father of these Ethiopians also. Those places of Scripture, which are expounded of this Ethiopia, are Isai. xviii. 1; Zeph. iii. 10; and 2 Chron. xii. 3.

DESCENDANTS OF CUSH, MENTIONED BY MOSES.—I proceed now to the descendants of Cush, mentioned by Moses: Seba, Havilah, Sabtah, Raamah, Sabtecha: to which Moses subjoins two sons of Raamah; Sheba and Dedan: and then adds, "Cush begat Nimrod, who began to be a mighty one upon earth," &c. Gen. x. 7, 8, &c. Now we shall find these (except the last) seated in Arabia, which may serve as a confirmation, that by Cush is principally denoted Arabia.

NO. 35. OF SEBA.—Seba, the first son of Cush, probably seated himself in the south-west of Arabia, where we find a city called Sabe.

NO. 36. OF SHEBA.—On the south-east we find another city called Sabana, where we may therefore place Sheba, the grandson of Cush by Raamah, in the neighbourhood of his father and brother; for we find him always mentioned with his father or brother: as Ezek. xxvii. 22, "The merchants of Sheba and Raamah were thy merchants:" and xxxviii. 13, "Sheba and Dedan, and the merchants of Tarshish," &c.

These two names, Sheba and Sebah, being so much alike, the two families denoted by them were confounded by the Greeks, and called Sabæans. Hence Pliny says, that the Sabæan nations inhabited those parts, spreading themselves to both seas; i. e. from the Red

Sea, or gulf of Arabia, to the gulf of Persia. But the sacred writers distinguish them, as Psal. lxxii. 10, "The kings of Sheba and Seba shall offer gifts."

No. 37. OF RAAMAH.—On the same side of Arabia with Sheba were seated his father Raamah and his brother Dedan. On this shore of the Persian gulf stood a city, called Rhegma by Ptolemy, which no doubt was so called from this name. For the Hebrew name, which in our English translation is spelled *Raamah*, is, in other translations, particularly the Septuagint, spelled *Ῥέγμα*, *Rhegma*.

No. 38. OF DEDAN.—Not far from Rhegma we find on the same coast, eastward, another city, called Dedan, now Daden; from which the neighbouring country also takes its name, as Bochart has observed, from Barboza, an Italian writer, in his description of the kingdom of Ormuz, which marks the settlement of Dedan, son of Raamah, or Rhegma, and brother of Sheba.

No. 39. OF SABTA.—On the same shore of the Persian gulf, northward, we find in Ptolemy a city called *Σαφθὰ*, *Saphtha*, which has so great likeness to *Sabta*, that it may be conjectured, that in this district, *Sabtah*, son of Cush, seated himself.

No. 40. OF HAVILAH.—Higher still to the north was seated Havilah, or Chavilah. This we confirm from the people here mentioned by old writers; viz. the Chaulotæ, or Chablasii, or Chaulasii, which are manifestly derived from Chavilah.

No. 41. OF SABTECA.—There remains now of Cush's sons only Sabteca, who, we need not doubt, placed himself among his brethren in the northern parts of Arabia.

No. 42. OF MIZRAIM.—We proceed now to Mizraim, the second son of Ham; and where he settled we need not doubt, since the Hebrew generally calls Egypt, the land of Mizraim, or simply Mizraim. I proceed, therefore, to the descendants of Mizraim; as for Egypt, I shall speak of it in a distinct chapter.

DESCENDANTS OF MIZRAIM.—The descendants of Mizraim are, Ludim, Ananim, Lehabim, Naphtuhim, Pathrusim, Casluhim, (out of whom came Philistin,) and Caphtorim. Gen. x. 13, 14.

No. 43. THE LUDIM, ETHIOPIANS IN AFRICA.—To begin with Ludim, whereby are denoted the Ethiopians in Africa, and who alone are commonly so called, both in ancient and modern writers. That these Ethiopians are denoted in Scripture by the name of Ludim, and their country by the name of Lud, Bochart has proved by ten distinct arguments. I shall mention only those drawn from Scripture, as from Isa. lxvi. 19, and Jer. xlvi. 9, where Lud, or Ludim, are said to be *skilful in drawing the bow*; which agrees with the character given to the Ethiopians by many ancient writers. Again, in this place of Isaiah, we find Phul and Lud joined together; whence it may be inferred they denoted people adjoining one to the other. Phul may be thought to be the city and country of Philæ,

near Syene on the borders of Ethiopia. [*May Phul have any relation to the Pholeys, a tribe of Negroes in the west of Africa?*] In Jer. xlv. 9, and Ezek. xxx. 5, we find Lud joined with Cush, and Phut; where, as by Cush are meant the Arabians, and by Phut the inhabitants of Africa beyond Cyrenaica (to be shewn by and by;) so by Lud are reasonably supposed the Ethiopians, lying as it were between the two former. It is certain, that by Lud cannot be understood Lydia in Lesser Asia, (as it is rendered in our English version.) this being too far off from Cush and Phut to be joined together in one action.

No. 44. ANAMIM, WHERE SEATED.—The next descendants of Mizraim are the Anamim, whereby Bochart thinks the inhabitants of the country about Jupiter Ammon's temple might be denoted. To confirm which opinion he observes, that Herodotus expressly asserts the Ammonians to be descendants partly of the Egyptians, and partly of the Ethiopians. And this by the way tends to confirm the foregoing hypothesis, that the Ludim are the Ethiopians, they being named just before the Anamim by Moses. From these Anamim, or Ammonii, the same learned person thinks the Nazamones took likewise their rise and name; as also the Amantes, Garamantes, and Hammanientes, mentioned by old writers in the adjacent parts.

No. 45. THE LEHABIM, OR LUBIM, IN LIBYA.—The Lehabim come next, both in the text and in situation. For it is very probable that Lehabim and Lubim are the same word, and that from hence was derived the name of Libya, *Lehabya*; which, though at length extended to the African continent, yet at first belonged only to the country of Cyrenaica: just as the name of Africa, properly pertaining only to that part of this continent, which lies over against Italy, was by the Latins extended to the whole continent, as we extend the name of Holland to all the Dutch provinces; and the name of Flanders to all the Spanish provinces in the Netherlands; whereas, they properly denote only two provinces in the Spanish and Dutch Netherlands, that lie opposite to our island of Great Britain.

No. 46. OF THE NAPHTUHIM.—The Naphtuhim are probably enough placed by Mr. Bochart, in the country adjoining to Cyrenaica, or Libya Proper, towards Egypt, namely, in Marmarica. We find, in Ptolemy, some remainder of the name, in a place called Aptuchi Fanum. And in heathen fables, Aptuchus, or Aphtuchus, or Antuchus, is the son of Cyrene, from whom the city and country of Cyrene took its name. The ground of which fable might be, that Naphtuch, the father of the Naphtuchim, called by the Greeks, Aphtuchius, was brother of Lehab, father of Lehabim, who first peopled Cyrenaica.

No. 47. OF THE PATHRUSIM.—The Pathrusim, or descendants of Pathros, are the inhabitants of Upper Egypt, or Thebais, or Southern Egypt, where Ptolemy places Pathyris, not far from Thebes.

And the Septuagint render the Hebrew *Pathros*, by the Greek *Pathyris*. The northern part of Egypt is *Mizraim*.

No. 48. THE CASLUHIM, WHERE SEATED.—The Casluhim are not improbably thought to have settled in the country east of Egypt, called Casiotis; where is a mount Casius; both which retain somewhat of the name Casluhim. And this situation is confirmed by what Moses adds, that from them sprang the Philistines; who in process of time made themselves masters of the adjoining tract of the land of Canaan.

No. 49. THE CAPHTORIM, WHERE SEATED.—That the Caphtorim were situated near the Casluhim, is inferred, not only from Moses putting them next one another in Gen. x. but also from the Philistines, said to be descended of the Casluhim, being elsewhere denoted by the name *Caphtorim*. Deut. ii. 23; Jer. xlvii. 4; and Amos x. 7. Which perhaps cannot be better accounted for, than by supposing the Casluhim and Caphtorim to be neighbours, and in time to have been mutually intermixed; and to be looked upon as one and the same people.

No. 50. EGYPT, WHENCE SO NAMED.—The name of Caphtor seems to be preserved in an ancient city of Egypt, called Coptus: from which, as the name of Coptes is still given to the Christians of Egypt (whence the translation of the Bible used by them, is called also the Coptick translation;) so it is not unlikely that the common name of Egypt was derived from it; it being called *Ægyptus* for *Ægophtus*, as if one would say in Greek *αια Κόπτου* *the land of Coptus*; and in the forecited Jer. xlvii. 4, what we render the *country of Caphtor* is in the Hebrew, אֵי כַפְתוֹר, *Ai Caphtor*. And this is noticed by our translators, who in the margin of our Bible observe, that the Hebrew word translated *country*, denotes also an isle. And this name is very properly given to the city Coptus.

No. 51. OF PHUT, WHERE SEATED.—Of the four original nations descended from Ham, there remains only Phut to be spoken of. The first settlement of this people is with reason supposed to be a district of Libya or Africa, which joins those possessed by the descendants of Mizraim; that is, in the parts west of Cyrenaica: and so more westward into Mauritania: for in Africa, properly so called, below Adrumentum, a city, named Putea, is mentioned by Pliny; and in Mauritania, a river called Phut, by Ptolemy. St. Jerome is full to the point, telling us of a river in Mauritania, which was till his own time called Phut, and from which the adjacent country was called *Regio Phytensis*: the country of Phut.

These are the plantations of the families of the sons of Noah, after their generations, in their nations: and after this manner by these were the nations divided in the earth after the flood.

CHAPTER III.

OF THE LAND OF SHINAR, AND THE CITY AND TOWER OF BABEL.

MOSES having informed us, that the first plantations of men after the flood, were made according to *their families, their tongues, &c.*, he proceeds to inform us, (Gen. xi. 1—9,) on what occasion divine providence multiplied the languages of mankind. The place of this was in the land of Shinar.

NO. 52. LAND OF SHINAR, WHAT.—The land of Shinar, no doubt, meant the valley, along which runs the river Tigris, and that probably, till it falls into the sea. In the northern part of this valley, that is, in Mesopotamia, next to the Tigris, we find in old writers, a city called Singara, and also a mountain called Singarus; which it is highly probable, coincide with the name Shinar, or (as it may be otherwise spelled, agreeably to the Hebrew) *Signar*. It is plain that Babel was the same with Babylon; and that Erech was the same with Aracca, mentioned by Ptolemy, and other ancient writers. Now Moses expressly says, that Babel and Erech lay in the *land of Shinar*. Gen. x. 10. The city Singara is placed, by the ancients, not far from the mountains of Armenia: and the city of Aracca is placed not far from the division of the common channel of the rivers Tigris and Euphrates. It is not unlikely, that the valley of Shinar extended along both sides the river Tigris: however, it is (I think) certain, that it did so all along the western side of that river.

It is hardly to be doubted, but that Noah, his son Shem, also Japheth (if not Ham) were no ways concerned in building the city and tower of Babel, but on the contrary, opposed it: and therefore, it is reasonably conjectured, that the undertakers thereof had withdrawn themselves, and pitched on a place for their intended work, at some distance from Noah and the patriarchs.

NO. 53. CITY AND TOWER OF BABEL, WHERE BEGUN.—The city and tower of Babel was begun to be built, in the very place, or neighbourhood, where the city called Babylon stood, and consequently, on the original and natural streams of the Euphrates, at some distance from its joining with the Tigris.

The true design of this tower, is plainly enough told us by Moses, for they thus encouraged one another: "Let us build a city and tower, whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth. Gen. xi. 4. Now "to make one's self a name," is a Scripture expression for "to make one's self famous," as 2 Sam. viii. 13; Isa. lxiii. 12, &c.; whence it follows, that the design of these undertakers, was by erecting a tower of so great a height, to render themselves famous to posterity. By their adding, "lest we be scattered abroad on the face of the whole earth;" they seem to have foreseen, that it would become necessary for them to separate into distinct parts of the earth, for the better conveniency of subsisting. And it pleased

divine providence to take this very occasion so to scatter them, which it did by confounding their language, that they could not understand one another.

It is remarkable, that in the very confusion of tongues, there seems to have been a rule observed, God so causing them to speak with *diverse tongues*, that their *tongues* were ordered "after their families, and after their nations." So that the dialects of the same branch, though diverse, yet had a greater affinity among themselves than with the tongues of any other branch. Thus, the languages of the branch of Shem in the east, agree more one with another, than with the languages of the branch of Japheth in the west.



CHAPTER IV.

OF THE CONQUESTS AND KINGDOM OF NIMROD.

MOSES having named other sons and grandsons of Cush, subjoins, Gen. x. 8, "And Cush begat Nimrod." By this distinct mention of Nimrod, after his brethren, the sacred historian is supposed to intimate, that Nimrod was the youngest son of Cush, but, however, the most remarkable of them. Accordingly it follows, "He began to be a mighty one on the earth. He was a mighty hunter before the Lord," i. e. in reality very well skilled in hunting, and performed notable exploits therein: insomuch that it became a proverbial way of commending a man for his valour and strength, to say, he was "even as Nimrod, the mighty hunter before the Lord." The occasion of Nimrod's applying himself to hunting, is conjectured to be in order to destroy the wild beasts that began to grow very numerous, and to infest the parts adjoining, by which he not only very much ingratiated himself with the inhabitants of the adjoining countries, but also inured himself and his companions to undergo fatigue and hardship, and to manage offensive weapons dexterously. [The name Nimrod, *signifies* a tiger or leopard, whence probably the allusion in his name is to the leopard still used for hunting in the east.]

Being thus trained up to the art of war, and perceiving at length his skill and strength sufficient, he invades first the neighbouring parts of the nation of Shem, the family of Arphaxad; and so makes himself master of the lower part of the land of Shinar.

BABEL OR BABYLON, CAPITAL OF HIS KINGDOM.—Having conquered these, he pitches on that very place (probably) where the city and tower of Babel had been begun, to build the capital city of his kingdom. It stood, as has been said, on each side the Euphrates, having streets running from north to south, parallel with the river, and others crossing these from east to west. The compass of the wall was three hundred and sixty-five furlongs; about forty miles: the height of it was fifty cubits, and the breadth so great, that carts or carriages might meet on the top, and pass one another without

danger. It is said to have been finished in one year, by the hands of 200,000 workmen employed daily in it. Over the Euphrates, was a sumptuous bridge, and at each end of the bridge, a magnificent palace. It was famous for the Pensile Garden, so called by writers, because it seemed at a distance to hang in the air, being made not on the ground, but at a considerable height from the ground, borne up with arches and massy pillars. In this artificial garden, are said to have grown trees, eight cubits thick and fifty feet high. There stood also in this city a beautiful temple, dedicated to Belus or Bel; and in the middle hereof a tower, which is supposed by some to have been the very tower, or part of it, which was begun before the confusion of tongues. *Vide* No. 53.

The city is probably supposed to have been first built by Nimrod; afterwards beautified and enlarged by Semiramis, wife of Ninus, son (as is thought) and successor of Nimrod; it was finally much increased, both in bulk and beauty by Nebuchadnezzar, who therefore arrogated to himself the whole glory of it, saying, "Is not this great Babylon, that I have built?" Dan. iv. 30.

BABYLON WHAT FAMOUS FOR.—As this city was esteemed justly one of the wonders of the world, for its extent and buildings; so were its inhabitants much addicted to, and noted for, astrology; and also, for a manufacture of cloth of various colours, or embroidered; the invention whereof is attributed to them. Hence we find mention made of such Babylonish garments, not only in heathen writers, but in the sacred story, Josh. vii. 21, where Achan confesses that he "saw among the spoils a goodly Babylonish garment," &c. The word indeed, which we render Babylonish, is in the Hebrew שִׁנָּר, *Singar* or *Shinar*; so that it should strictly be rendered *a garment of Shinar*: which Shinar was the name of the plain wherein Babylon stood, and does not restrict the manufacture to Babylon, but includes Erech, &c.

This great and noble city, after the Assyrians, became subject to the Persians; and afterwards to the Macedonians. Here died Alexander the Great. Some short time after, this great city began to decline; chiefly by the building of Seleucia, about three hundred furlongs, or forty miles above Babylon, by Seleucus Nicanor; who is said to have erected this new city, named from him, out of spleen to the Babylonians; and to have drawn 500,000 persons from Babylon, for the peopling of his new city: which by degrees robbed Babylon, not only of its glory and greatness, but also of its very name; this new city being expressly called Babylon, in some ancient authors. The want of observing this, has led some into a mistake concerning the situation of old Babylon. As to the degrees whereby old Babylon declined, Curtius the historian, tells us, that it was lessened a fourth part in his time; it was reduced to desolation in the time of Pliny, and in the days of St. Jerome was turned into a park, in which the kings of Persia used to hunt.

STATE OF BABYLON, A. D. 1574.—Rauwolf, a German physician, saw, and thus describes the state of this place, A. D. 1574. By a

small village on the Euphrates, called Eulego, or Felugo, is the seat of old Babylon, a day and a half's journey from Badgat. The lands about it are so dry and desolate, that one may justly doubt the fertility of it, and the greatness of this city, if the vast ruins still to be seen, did not banish all suspicion. There are still standing some arches of a bridge over the river, which is here half a mile broad, and exceeding deep: these arches are built of bricks, and wonderfully compacted. A quarter of a mile beneath the village, in a plain, are the fallen ruins of a castle, and beyond that the ruins of the tower of Babel, half a German mile in compass, which is now a receptacle of serpents and venomous creatures. A little above the fall of the Tigris into the Euphrates, is a city now called Trax, formerly Apamea. All that travel over these plains, will find vast numbers of the ruins of very ancient, great, and lofty buildings, arched towers, and other such like structures of wonderful architecture. There is only one tower, which is called Daniel's, still entire and inhabited, from whence may be seen all the ruins of this once vast city; which sufficiently demonstrate the truth of what ancient writers have said of its greatness, by the vastness of their extent.

However, whereas Aristotle says, that it ought rather to have been called a country than a city; for that when it was surprised by the Medes and Persians, it was three days before the inhabitants of the farthest parts were aware of it: this is thought to be a mistake, and that a small alteration in the Greek might possibly occasion it, and might make the third part of the day be taken for three days. And thus much for the beginning of the kingdom of Nimrod: which expression may denote, either, that it was the first city built by him, or the capital city of his kingdom. There is another way of expounding these words, which I shall notice after I have spoken of the other cities of Nimrod's kingdom.

No. 54. OF ERECH.—Erech is the same which occurs in Ptolemy, under the name of Arecca; and is placed by him at the last, or most southern turning of the common channel of the Tigris and Euphrates. The fields hereof are mentioned by Tibullus, on account of its springs of Naphta, which is a sort of liquid bitumen. The Archevites, mentioned Ezra iv. 9, are thought to be some of its inhabitants, removed from Erech to Samaria.

No. 55. OF ACHAD.—What in the Hebrew is Acchad, is by the LXX. written Archad, whence some hints of this name are probably thought to be preserved in the river Argades, mentioned by Ctesias, as a river near Sittace, at some distance from the river Tigris, and giving name to Sittacene, a country between Babylon and Susa. And because it was usual, particularly in these parts, to have rivers take their names from some considerable city they run by; hence it is not improbably conjectured, that the city Sittace was formerly called Argad or Acchad; and took the name of Sittace or Psittace, from the plenty of Psittacias or Pistacias, a sort of nut which grew there. The country Sittacene, although it lay east of

the Tigris, yet is plainly ascribed to Babylonia, or the land of Shinar, by Strabo; which confirms the opinion that the land of Shinar lay on both sides the Tigris. To what has been said, may be added, that Strabo mentions a region in these parts, about Arbela, under the name of Artacene, which might be framed from Arcad, and might be the ancient name of the country Sittacene, as Arcad was of the city Sittacc. And this is the more probable, as Pliny expressly says, that Sittacene was the same as the country about Arbela; where Strabo places Artacene, moulded from Arcadene or Ardacene.

NO. 56. OF CALNEH.—The last city mentioned as belonging to the kingdom of Nimrod, in the land of Shinar, is Calné, or Chalné; which is called, with little variation, Isaiah x. 9, Chalnoh; and Ezek. xxvii. 22, Channé. That it was a considerable place in the days of Amos, appears from that prophet's comparing it with other places of note; as also from a like comparison in the forecited place of Isaiah. It is said by the Chaldee interpreters, also by Eusebius and Jerome, to be the same with Ctesiphon, on the Tigris, about three miles from Seleucia, and some time the capital of the Parthians. This opinion concerning the situation of Chalneh, is confirmed from the country about Ctesiphon, being by the Greeks called Chalonitis, a name plainly made from Chalne, or Chalno, or Chalone. And we are told by Ammianus Marcellinus, that Pacorus, a king of the Parthians, changed the name of this city, into a Greek name, viz. *Ctesiphon*.

The Seventy seem to have been of opinion, that the tower of Babel was built near this place. For they translate, Isaiah x. 9, "Have not I taken the region above Babylon and Chalane, where the tower was built?" But though this order of the words be manifestly false, yet both from it, and the sacred text itself, we are confirmed, that the land of Shinar was esteemed by the ancients, to extend east as well as west of the Tigris.

In the text of our translation, ver. 11, is rendered; "out of that land went forth Ashur, and built Nineveh," &c., where by Ashur, is understood a person, Ashur, son of Shem, mentioned ver. 22. But in the margin of our Bible, the other translation is, "out of that land he went forth unto Assyria." [*See another statement in the EXCURSIONS.*]

NO. 57. OF NINEVEH.—I shall take the cities said to be built by this founder, in the order they are here mentioned, and begin with Nineveh. Its name is generally thought to be taken from Ninus, son of Nimrod; as it is both by Greek and Latin writers generally called Ninus: though the name Nineveh was not unknown to them; for it is mentioned by Ammianus Marcellinus; and Ptolemy notices both names: *Nῆνος*, *Ninus*, which is also *Νινεβῆ*, *Ninevi*; which last is plainly from the Hebrew *נינוה*, *Nineveh*, a compound (as is thought) of *נין-נוה*, *Nin-nave*, i. e. *the dwelling of Ninus*.

As to the situation of this once most potent city, there are divers opinions concerning it. And (as the learned Bochart has observed) perhaps the place of its situation is not to be discovered; this being the import of Nahum, i. 8, "With an overrunning flood, he will make an utter end of the place thereof;" i. e. God will so destroy Nineveh, as that the place where it once stood shall be unknown to after ages: which exposition seems confirmed by chap. iii. 17, "Thy crowned shall be as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day; but when the sun rises, they flee away, and their place is not known, where they (*are*, it is rendered in our bible; but the verb being not expressed in the Hebrew, it may be, and actually is in the Vulgate, where they) *have been*." Which rendering seems much more apposite and momentous than the other: and Lucian, in one of his dialogues, says, that "Ninus was so utterly destroyed, that there remained no footsteps of it, nor could one tell so much as where it once stood."

SEVERAL CITIES OF THIS NAME.—From the observations of learned men, we may reasonably infer, 1st, That there were two Nineves, or Ninusses, one on the Euphrates, the other on the Tigris, which last is that mentioned so often in Scripture. 2dly, That this Nineveh lay east of the river Tigris, not far from the river Lycus, which runs into the Tigris. But, whether on the right or left of the Lycus is uncertain; as some writers place both Ninus and Arbela between the two rivers Lycus and Caprus, others make Lycus separate Arbela from Ninus. 3dly, Some have supposed, that whereas Nineveh was at first built by Nimrod on the Tigris, above the mouth of the Lycus, this Nineveh being taken and destroyed by the Medes, another city rose up afterwards at no great distance below the mouth of the Lycus, and so was called by the same name as the former. And this conjecture is supported by what has happened to other cities.

THE GREATNESS OF THE SCRIPTURE NINEVEH.—As to the greatness of Nineveh, in Scripture, it is represented to be *exceeding great*; for so the Hebrew expression denotes, Jonah iii. 3. Indeed it exceeded Babylon itself in bigness. The circuit of Babylon is said by Strabo, to be three hundred and eighty-five furlongs; i. e. somewhat about forty-eight miles; yet the same author asserts, that Ninus was larger than Babylon. Diodorus says, it was a hundred and fifty furlongs, i. e. near nineteen miles in length; ninety furlongs, i. e. somewhat above eleven miles in breadth, and four hundred and eighty furlongs, i. e. threescore miles in compass. Hence, whereas it is said, Jonah iii. 3, that "Nineveh was an exceeding great city of three days' journey;" this is by some understood, as to its compass; accounting twenty miles for a day's journey, according to common estimation of those times; as also of the Greeks and Romans in later ages. But there seems to lie an objection against this exposition in the following verse; where we read, that Jonah began to "enter into the city a day's journey:" which seems

to intimate, that the measure of *three days' journey* in the foregoing verse, is to be understood of the inside of the city.

Hence it may be easily supposed, that Nineveh contained "more than six-score thousand persons, that could not discern between their right hand and their left hand," Jonah iv. 11. For supposing this to be understood of infants under two years old, these generally make about the fifth part of a city: according to which supposition, the inhabitants of Nineveh would be six hundred thousand. And so many the inhabitants of Seleucia were esteemed to be, in the days of Pliny, as he tells us. A number greatly exceeded by the inhabitants of London.

Nor was this noble city of less strength than greatness; the walls being a hundred feet high, and so broad that three cars might go a-breast on the top thereof; and along these walls were fifteen hundred turrets, each two hundred feet high. So strong, that it was thought to have been impregnable; this opinion, perhaps, was fostered by an old prediction concerning it; which signified, that the town should never be taken, till the river became an enemy to it. A prediction, which induced the king, Sardanapalus, to make it his retreat from Belochus and Arbaces, then in arms against him; who besieged it three years without success, but at last the river overflowing, carried away twenty furlongs of the wall. Which accident so terrified Sardanapalus, that he burnt himself and his treasures, and left the town to the besiegers. Destruction being threatened to this city by the preaching of Jonah, it escaped then on repentance. But the people resuming their wicked courses, it was destroyed by Astyages, king of the Medes, that it might no longer be an encouragement to the Assyrians to rebel against him, as formerly against some of his predecessors. Out of the ruins hereof another city is supposed to have arisen, at no great distance from the former; and called by the same name, which was the Ninevé of Amm. Marcellinus and Paulus Diaconus, and that on the east of the river Lycus, whereas old Nineveh was on the west.

NO. 58. OF REHOBOTH.—The next city mentioned by Moses, is Rehoboth, which word, because in Hebrew it denotes *streets*, the sacred historian seems to have added the word *city*; to shew that it was here to be taken as a proper name. Now, there being no traces of the name itself in these parts, but there being a city or town called Bertha, by Ptolemy, denoting in the Chaldee the same as Rehoboth does in the Hebrew: it is probably conjectured that Rehoboth and BIRTHA are only two different names of the same city. It is not to be doubted, but the BIRTHA mentioned by Ptolemy is the same which Amm. Marcellinus calls Virta. It was seated on the Tigris, about the mouth of the river Lycus.

ANOTHER REHOBOTH.—There is mention, Gen. xxxvi. 37, of a Rehoboth, where Saul, king of Edom, was born. But this is thought to be Rehoboth on the Euphrates; whence Bochart tells us, that it is to this day distinguished among the Arabs, by the

name of Rehabath-melic, *King's Rehabath*; as in Norfolk, we have a town called for distinction sake, Lynn-Regis, *King's Lynn*. But this Rehoboth was at too great a distance from Assyria to be built by Nimrod.

No. 59.—OF CALAH.—Calah and Calach, we find in Strabo a country about the head of the river Lycus, called Calachene; it is very probable that this country took its name from Calach, its capital city. Ptolemy also mentions a country, called Calacine, in these parts. And whereas Pliny mentions a people called Clasi-tæ, through whose country the Lycus runs; it is likely that Clasi-tæ is a corruption for Calachitæ.

No. 60.—OF RESEN.—As to Resen, there were two cities in Mesopotamia of somewhat like names, one being called Rhisina, between Edessa and mount Masius; the other Rhesena, between the rivers Chaboras and Saocoras. But the situation of neither of these agreeing to the description of Resen, given by Moses, learned persons have been induced to regard a city called by Xenophon, Larissa, to be the same with Rhesen, built by Nimrod, because, 1st, The situation of this Larissa on the Tigris, well enough agrees with the situation of Resen, as described by Moses, who tells us that it was built *between Nineveh and Calah*. 2dly, Moses observes that *Resen was a great city*: and Xenophon tells us, that Larissa was a strong and great, but then ruined city, being two parasangs, i. e. eight miles in compass; and its walls a hundred feet high, and twenty-five feet broad. 3dly, Larissa was a Greek name; whence we find a city so called in Thessaly, said to be the birth-place of Achilles. There was also another city of the same name in Syria, which the Syrians themselves called Sizara, as Stephanus observes. Now there were no Greek cities in Assyria, in the days of Xenophon, i. e. before Alexander the Great. It is likely, therefore, that the Greeks asking, What city those were the ruins of? the Assyrians might answer, Laresen, i. e. of Resen; which Xenophon expressed by Larissa. And thus much for the kingdom of Nimrod.



CHAPTER V.

OF CHALDEA, UR OF THE CHALDEES, AND HARAN.

THE sacred historian hastens to the history of Abraham, giving us a genealogical account of his descent from Shem. Gen. xi. 10—26. After which, he informs us, that Terah, the father of Abraham, taking this, his son, with him, and Lot, his grandson by Haran, and Sarah, Abraham's wife, left Ur of the Chaldees, to go into Canaan, and that being come to Haran, they dwelt there. We are then to shew the situation of these two places, Ur of the Chaldees, and Haran.

NO. 61. THE LAND OF THE CHALDEES, CHALDEA.—Chaldea, in after ages, denoted the country lying between Mesopotamia north, Susiana east, the Persian bay south, and Arabia Deserta west. Its capital city was Babylon, hence called by Isaiah, “the beauty of the Chaldees excellency.” From this its capital city, the country around it was known by the name of Babylonia, and these two words were frequently used indifferently; though some writers make a distinction between them, but not the same; for some make Chaldea to be a province of Babylonia; others make Babylonia a province of Chaldea. As for the name Chaldea, the rise of it is not clear; but as the Chaldeans are called in Hebrew *Chasdim*, it is commonly thought, that they took their name from Chesed, a son of Nahor, brother of Abraham. Gen. xxii. 22. But how this son of Nahor should give his name to the nation of the Chaldeans, or the country of Chaldea, is not easy to conceive. We do not find in history, that either Chesed, or any of his descendants, the Chasdim, attained the sovereignty of this country, to impose their own name thereon as conquerors. And we remark, that when on account of their knowledge, the philosophers of this country are named, they are rather called Chaldeans than Babylonians; insomuch, that a Chaldean and an astronomer, may seem to have been equivalent terms. It is obvious from the sacred history, that, whatever might occasion the name of the Chaldeans, the country is so called, in this early age: unless this name be substituted by a later editor, as a name better understood by readers in his day.

THE LAND OF CHALDEES, INCLUDES PART OF MESOPOTAMIA.—The bounds above assigned to Chaldea, are taken from Greek and Latin writers; but in the sacred writings, it is plain, that it sometimes includes the adjacent parts of Mesopotamia, particularly along the Tigris. This is evident from the words of Stephen, Acts vii. “The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him; Get thee out of this country.—Then came he out of the land of the Chaldees, and dwelt in Charran.” Now, since Stephen here first tells us, that Abraham was in Mesopotamia, and came out of the land of the Chaldees: it necessarily follows, that the part of Mesopotamia, where Abraham was, must be included under the name of Chaldea.

NO. 62. UR, WHERE SITUATED.—From what has been said, may easily be inferred in what part of the land of the Chaldees was situated Ur, which Terah and his son Abraham left; but where Nahor stayed, namely, in the eastern part of Mesopotamia. And as this situation of Ur agrees to the words of St. Stephen, so likewise does it to the writings of Ammianus Marcellinus, who travelled in this country, and who mentions a city of this name lying therein, between the Tigris and the city of Nisibis.

NO. 63. HARAN, WHENCE SO CALLED, AND WHERE SITUATED.—HARAN may be otherwise spelt, agreeably to the Hebrew, Charan; and

we find it in the Septuagint, and in the Acts, rendered in Greek *χαρρᾶν*, *Charran*; from whence, no doubt, it came to be called in common writers *Charræ*. It is probably enough supposed to have been so called by Terah, in memory of his deceased son Haran, the father of Lot. It was situated in the west, or north-west of Mesopotamia, on a river called by the same name in the Greek writers, and running (as is likely) into the river Chaboras, as this does into the river Euphrates. It is noticed by Roman writers, on account of a great overthrow here given by the Parthians to the Roman army under the command of Crassus, who was slain in the battle. This Crassus was of the triumvirate with Cæsar and Pompey, and was immensely rich, for his estate (besides the tenth which he offered to Hercules, and three months corn distributed among the poor) amounted to seven thousand one hundred talents, which has been calculated to amount in our money, to one million three hundred and thirty-one thousand two hundred and fifty pounds.



CHAPTER VI.

No. 64. THE LAND OF CANAAN, FROM THE FIRST PLANTATION THEREOF AFTER THE FLOOD, TO ABRAHAM'S COMING THERETO; AS ALSO THE INHABITANTS OF THE ADJACENT COUNTRIES, AT THE TIME OF ABRAHAM'S COMING INTO CANAAN.

ON the dispersion of mankind, the country lying east, and south-east of the Mediterranean Sea, was occupied by Canaan, one of the sons of Ham. So that he was seated between Aram, a son of Shem, north and east, and Cush, another son of Ham, south and south-east; Mizraim, another of his brothers, being to the south-west. His western boundary was the Mediterranean Sea.

DESCENDANTS OF CANAAN.—His descendants are thus reckoned by Moses, Gen. x. 15, 18, "Canaan begat Sidon his first-born, and Heth, and the Jebusite, and the Emorite, and the Girgasite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite." These were the several families of Canaan, whose situation we must inquire into, as of great use to the clearer understanding of sacred history, wherein most of them are frequently mentioned.

But before we enter on a particular inquiry after the situation of each family, it is proper to observe in general, that some of these families seem to have, in process of time, settled without the original bounds of that portion of the earth, which on the first division fell to the lot of Canaan. This Moses intimates in the latter part of verso 18, and verse 19, Gen. x.; for ver. 19, Moses seems to design to mark the original extent of the land of Canaan: "The border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; and as thou goest unto Sodom and Gomorrah, and Admah,

and Zeboim, even unto Lashah." Whereby Moses accurately describes the angles, wherein the four sides of the land of Canaan met.

But we find some families of Canaan seated without these bounds, especially to the north; where in sacred history we meet with the Arvadite, and the Hamathite; and in other ancient writings other Canaanitish families. And this seems to be what Moses designed, to intimate in the latter part of ver. 18, "And afterwards (i. e. not at first, but in process of time) were the families of the Canaanites spread abroad," i. e. extended their settlements, or formed family connections, beyond their original bounds.

No. 65. OF SIDON, THE FIRST-BORN OF CANAAN.—The situation of Sidon, the first-born of Canaan, is evidently marked by the famous city of this name. I shall only add here, that though Tyre is celebrated by the poets for its antiquity, and the Tyrians themselves boasted thereof, as may be gathered from *Isaiah* xxiii. 7, "Is this your joyous city, whose antiquity is of ancient days?" Yet it is not doubted, but Sidon was more ancient; since in the same cited chapter, ver. 12, Tyre is expressly styled, *the daughter of Sidon*; meaning, that the Tyrians were a colony of Sidonians. The same may be confirmed from this, that though the Tyrians at length became more considerable than the Sidonians; yet it is apparent, both from the sacred and ancient writers, that the Sidonians, in the more early ages, exceeded the Tyrians. Tyre is not mentioned in Scripture before the reign of David, except in *Josh. xix. 29*, but in the foregoing verse, *Sidon* is expressly styled *the Great*, as being then the chief city. In like manner it is observable, that Homer never mentions Tyre; but often mentions the Sidonians, and gives them the character of (*πολυδαίδαλοι*,) ingenious in several arts. *Iliad.* 23, v. 743, and *Iliad.* 6, v. 289; *Odys.* 15, v. 114, and *Odys.* 4, v. 54. Agreeably hereto, fashions in dress, good workmanship in making useful vessels, and also pretty contrivances in toys, are ascribed by the ancient poet to the ingenuity and industry of the Sidonians: (as some also are in Scripture. Vide CALMET, Art. *Sidinim*.)

No. 66. THE HITTITES.—The second family of Canaan mentioned by Moses, is Heth; frequently styled in Scripture, *the children of Heth*, or *Hittites*. Heth planted himself in the southern parts of Canaan, about Hebron: for we read, *Gen. xxiii. 3, 7*, that when Sarah was dead at Hebron, "Abraham spake to the sons of Heth," about the purchase of a burying-place; "and bowed himself to the people of the land, even to the children of Heth." And we read, *Gen. xxvi.*, that during Isaac's dwelling at Beersheba, another city in the south of Canaan, his son Esau married two Hittite women. Agreeably hereto, *Josh. xi. 3*, the Hittite is mentioned as dwelling in the mountains, as well as the Jebusite, of whom we are to speak next.

No. 67. THE JEBUSITES.—This family was seated about Jerusalem, originally called Jebus, as we are told, *1 Chron. xi. 4*, "Jerusalem, which is Jebus, where the Jebusites were the inhabitants of

the land." This last clause, the *inhabitants of the land*, seems plainly to denote, that the Jebusites were the original inhabitants of this tract of Canaan: so that the Jebusites adjoined to the Hittites, in the mountains, north.

THE AMORITES.—The Amorites dwelt on the mountainous, or hilly part of Canaan, as is intimated, Josh. xi. 3, and is expressly asserted, Num. xiii. 29, where the men that were sent to search out the land, say: "The Hittites, and the Jebusites, and the Amorites, dwelt in the mountains; and the Canaanites dwelt by the sea, and by the coast of Jordan." The Amorites might settle in the hilly country, east and south-east of Hebron. This seems probable, because the mountainous tract near Kadesh-barnea, is called "the mount of the Amorites," Deut. i. 7. And we are told, Gen. xiv. 7, that Chedorlaomer "smote the Amorites that were in Hazezon-tamar," which was the same place with En-gaddi, (2 Chron. xx. 2.) and in the hilly part of the land of Canaan, east, or towards Jordan. And their neighbourhood to the country beyond Jordan, might be the occasion, that the Moabites were, in process of time, dispossessed by the Amorites. Whence that tract beyond Jordan, is (I think) always called the land of the Amorites; and Sihon, its king, is styled king of the Amorites.

No. 68. **THE GIRGASHITES.**—The Girgashite is the next family mentioned, who probably seated themselves along the upper part of the river Jordan. Here, on the eastern side of the sea of Tiberias, in our Saviour's time, we meet with a city called Gergesa; which seems to preserve some remains of the name Girgash.

No. 69. **THE HIVITES.**—The Hivite was seated in the upper or northern parts of Canaan, and so adjoining his brother Sidon. Judg. iii. 3, "the Hivites dwelt in Mount Lebanon, from Mount Baal-hermon unto the entering in of Hamath."

What has been observed concerning these families, is to be understood of their first settlements. For in process of time, as is countenanced by the sacred history, these families intermixed one with the other. Whence we read of Hivites, Amorites, and Hittites, in other places than we have here assigned them: also the Amorites becoming the most potent nation, in process of time, they are named to denote one, or more of the other nations of Canaan.

As to the remaining families of Canaan, mentioned by Moses, the Arkite, Sinite, Arvadite, Zemorite, and Hamathite; it seems most probable, that these at first seated themselves within the borders of Canaan. But in process of time, being by the Philistines disturbed, or dispossessed of a considerable part of their territories, they were obliged either to crowd themselves in some districts of Canaan, or to seek abroad for new plantations.

WHAT PROBABLY MEANT BY THE CANAANITES, WHEN MENTIONED WITH SOME OTHER OF THE DESCENDANTS OF CANAAN.—These families being dispossessed of their original plantations along the sea-coast, and great part, if not the whole, of some of them being

forced to quit the land of Canaan; and the remainders in the land of Canaan being forced to seat themselves confusedly together, in what small tract their enemies had left them; hence it might be, that the sacred writers denote these confused remainders by the general name of Canaanites. Hence, what we read, Num. xxxi. 29, that "the Canaanites dwell by the sea, and by the coast of Jordan;" seems to denote that the families of Canaan, being dispossessed and dispersed by the Philistines, are so mixed together, that we can design them only by the general name of the Canaanites; these dwell either in what is left them by the sea, or else where they have since seated themselves by the coast of Jordan.

No. 70. THE ARKITE.—I shall now give an account of the places, where such as removed out of the original border of Canaan seated themselves. The Arkite first occurs; who is probably enough thought to have settled about that part of mount Libanus, where is placed by Ptolemy, and others, a city called Arce.

No. 71. THE SINITE.—Not far from the Arkite did the Sinite likewise settle; for in the parts adjoining, St. Jerome tells us, was once a city called Sin, which though in succeeding ages ruined by war, yet the place where it had stood retained its name.

No. 72. THE ARVADITE.—The little isle of Aradus, lying north on the coast of Syria, preserves in its name so much of the name of Arvad, or Arvad, that it may be with great probability conjectured, that it took its name from the Arvadites, seated here.

No. 73. THE ZEMARITE.—In the neighbourhood, on the continent, did the Zemarite probably fix; for on the coast here, we find a town called Simyra, not far from Orthosia. And Eusebius deduces the origin of the Orthosians from the Samareans. There is also a city called Semaraim mentioned by Josephus, as lying in the tribe of Benjamin; which perhaps might be so called, from Zemarites, settled there.

No. 74. THE HAMATHITE.—The land of Hamath is often mentioned in sacred writ, whose chief city was called Hamath. This some understand of Antioch, a famous city in these parts; others of Epiphania. St. Jerome expressly affirms, that there were two cities of this name, one called Hamath the Great, whereby may be denoted Antioch; the Lesser Hamath being Epiphania, known by that name to the time of Josephus and St. Jerome.

No. 75. THE AVIM.—I proceed now to speak of the countries adjoining Canaan, possessed by such as were not descended of Canaan. The Avim formerly inhabited the south-west from Hazerim unto Azzah, Deut. ii. 23, where, as by Azzah is understood, Gaza; so by Hazerim is probably to be understood, that Hazaroth, Num. xi. 35, near to which the children of Israel had one of their stations, as they travelled through the desert.

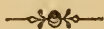
No. 76. THE PHILISTINES.—The Avim were, it is likely, descendants of Cush; and were dispossessed of this tract by the

Philistines, descendants of Mizraim; who made themselves masters, not only of the country of the Avim, but also of the adjacent parts on the sea side. This district of Canaan was distinguished into five lordships, denominated from their chief towns, viz., Gaza, Ashdod, Ashkelon, Gath, and Ekron. Josh. xiii. 3.

NO. 77. THE HORITES.—NO. 78. EMIM.—NO. 79. ZUMIM.—AND NO. 80. REPHAIM.—On the south of Canaan, the Horites inhabited mount Seir, and the adjacent parts, to the wilderness of Paran. Eastward, and south-east of Canaan, dwelt a gigantic or very robust people, called Emim. And due east of Canaan dwelt another gigantic people, called Zuzim, or Zamzumim. On the north-east dwelt the Rephaim, who were the same gigantic race. Whence these were respectively descended, is not easy to tell. The country adjoining north to Canaan was (as we have shewn) possessed by some of the families of Canaan.

NO. 81. THE AMALEKITES.—It is indeed said, Gen. xiv. 5—7, that when Chedorlaomer, king of Elam, with his confederates, smote the Rephaim, Zuzim, Emim, and Horites, they smote also the country of the Amalekites.

Having thus prepared the way for the clearer understanding the history of the sojournings of the patriarchs Abraham, Isaac, and Jacob, in the promised land; I proceed to follow the order of the Mosaic history, by giving an account of the (geographical part of the) sojournings of the three patriarchs aforesaid, which includes the greatest part of what remains of Genesis.



CHAPTER VII.

OF THE SOJOURNING OF ABRAHAM.

TERAH, with his son Abraham, his grandson Lot, and others, left Ur of the Chaldees, and removed to Haran, or Charran, in the western part of Mesopotamia: and “when his father Terah was dead, Abraham removed from Charran, into the land of Canaan,” Acts vii. 3; Gen. xii. 1—5. And “passed through the land, unto the place of Sichem, unto the plain of Moreh,” Gen. xii. 6.

NO. 82. SHALEM, A CITY OF SHECHEM.—This Sichem is the same with Sychem, Acts vii. 16, with Sychar, Josh. iv. 5, and with Shalem, a city of Shechem, Gen. xxxiii. 18, or (as it is plainly called, Gen. xxxv. 4, *et al. freq.*) Shechem. The proper and original name of the city seems to have been Shalem; but it was afterwards called Shechem, or Sichem, from Hamor’s son of that name.

NO. 83. THE PLAIN OF MOREH.—This piece of ground here called *the plain of Moreh*, is likely the same with the “field where Jacob afterwards spread his tent, and a parcel whereof he bought at the hand of the children of Hamor, Shechem’s father, for a hundred pieces of money, or (as the Hebrew may be rendered) for

a hundred lambs," Gen. xxxiii. 19. Whence it may be conjectured, either that buying and selling, was by exchange of cattle for the thing bought; or else, that the money then used, had the stamp of cattle. Agreeably hereto it is thought, that among the Latins, the word *pecunia* came to denote money, from *pecus*, cattle. And on the same account, that proverbial saying among the Greeks, Βους ἐπὶ γλώτῃ, "there is a bull (or cow) on his tongue," came to be applied to one, who was bribed to silence by money, which had on it the stamp of a bull. To the money used among the Hebrews, and having on it the stamp of a lamb, St. Peter is thought by some to allude, when he tells the Jewish converts, that "they were not redeemed with corruptible things, as silver and gold,—but with the precious blood of Christ, as of a lamb without blemish, and without spot," 1 Pet. i. 18, 19. To return: as it was, in all likelihood, on a parcel of this plain of Moreh, where Abraham sojourned; so it was that portion which Jacob bequeathed to Joseph, as a mark of particular favour: Gen. xlviii. 22, and John iv. 5, where we read, that there was a well herein, called Jacob's Well, as by him caused to be made. This plain of Moreh was situated near the two hills, Gerizim and Ebal, as we learn from Deut. xi. 29, 30, where it is said of them, "Are they not in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plain of Moreh?" Now the parcel of ground bought by Jacob, and given to Joseph, lay near these two hills; and therefore, it is not (I think) to be questioned, but that the said parcel of ground was a part (at least) of the plain of Moreh. I am apt to think, that the *hill of Moreh*, Judg. vii. 1, was adjacent to these hills.

MOREH OTHERWISE RENDERED, "THE HIGH OAK."—The three places, Gen. xii. 6; Deut. xi. 30; and Judg. vii. 1; are the only places where mention is made of the *plain* of Moreh, in our translation. But the Hebrew words may be rendered *the high oak*; and are so rendered in the Septuagint, in the two first of these places. And it seems very probable, that there was a remarkable oak in, or near, this plain of Moreh; since we read, Gen. xxxv. 4, that Jacob hid the strange gods of his household "under the oak which was by Shechem." So we read, Josh. xxiv. 25, 26, that after "Joshua had made a covenant with the people in Shechem, he took a great stone, and set it under an oak." And, Judg. ix. 6, we read, that "all the men of Shechem gathered together,—and went, and made Abimelech king by the oak,—that was in Shechem." For so it is rendered in the margin of our Bible. In short, since it appears highly probable, that the oak thus referred to, stood in, or near the plain of Moreh; it follows, that the same place is denoted, both by the high oak and by the plain of Moreh.

ABRAHAM REMOVES TO BETHEL.—Abraham having sojourned in the plain of Moreh, "removed from thence unto a mountain east of Bethel, and pitched his tent, having Bethel west and Hai east," Gen. xii. 8. Hence, he removed southward, ver. 9, and a famine arising in the land of Canaan, he "went down into Egypt to so-

journe there," ver. 10, whence he returned again into Canaan, "and from the south came at length to Bethel, even unto the place where his tent had been at the beginning, between Bethel and Hai," Gen xiii. 3.

No. 84. OF BETHEL, AND No. 85. OF HAI.—As to Bethel, it received this name afterwards from Abraham's grandson Jacob; it lay somewhat south of Sichem. The city here called Hai, is called Ai in Joshua, chap. vii. viii. It lay, as Moses here tells us, east of Bethel.

Sometime after Abraham's return, with Lot, to the mount between Bethel and Hai, their substance being grown so great, that they could not dwell together, Abraham and his nephew, Lot, on a friendly motion of the former, agreed to part: Lot chose the plain of Jordan, so went eastward, and "dwelt in the cities of the plain, and pitched his tent near Sodom." But "Abraham removed his tent, and came and dwelt in the plain of Mamre, in Hebron," Gen. xiii. 5—18.

Sometime after this separation, the king of Sodom, with the kings of the adjoining cities, Gomorrah, Admah, Zeboim, and Bela, flung off their subjection to Chedorlaomer, king of Elam, to whom they had been tributary twelve years. Hereupon, Chedorlaomer, with Amraphel, king of Shinar, Arioch, king of Ellasar, and Tidal, king of nations come, and having overrun the neighbouring countries, join battle with the king of Sodom and his confederates, in the vale of Siddim, who are worsted and put to flight. The conquerors carry off Lot, among others, captive. News hereof being brought to Abraham, in the plain of Mamre, he, with three hundred and eighteen men of his own servants, and some others, pursued the conquerors to Dan; where falling on them by night, he "smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods," particularly Lot, and his goods. In his return, Abraham was met by the king of Sodom, at the valley of Sheveh, which is the king's dale: and thither "Melchisedeck, king of Salem, and priest of the most high God, brought forth bread and wine to Abraham," and blessed him; and received of Abraham tithes of the booty, Gen. xiv.

No. 86. THE PLAIN OF JORDAN.—The plain of Jordan, which Lot chose to dwell in, on separating from Abraham, was, without doubt, the plain, through which the river Jordan runs, which is now covered by that body of waters called the *Lacus Asphaltites*, or Dead Sea; by the sacred historian, the Salt Sea, Gen. xiv. 3. That this sea is bounded north by the plain of Jericho, we are assured by Maundrel, who was an eye-witness of it; but how much farther the plain of Jordan extends is not easy to determine. It is evident from 1 Kings vii. 46, that it extends northward to Succoth: for the vessels of brass made for the house of the Lord were cast "in the plain of Jordan, between Succoth and Zarthan." And Succoth being, (I think) by the agreement of geographers, placed not far south of the sea of Cinnereth, or Galilee; it appears, that

the plain of Jordan, includes the greater part of the flat country, through which the river Jordan runs, from its coming out of the sea of Cinnereth, to its falling into the Salt Sea. Nevertheless, it was narrower in some places than others; and it is clear, that in this plain were several valleys. Hence we read, Deut. xxxiv. 3, of "the plain of the valley of Jericho;" and also, Gen. xiv. 3, of "the vale of Siddim;" which were both parts of the plain of Jordan. And it is no wonder, that, notwithstanding such hills and vales, the country along Jordan should be called a plain, as being in the main and open country. For, in our own island, the open, and generally plain country, about the city of Salisbury, called the Plain, has within its compass, several valleys, called by the inhabitants of those parts, bourns.

No. 87. OF SODOM.—No. 88. GOMORRAH.—No. 89. ADMAH.—No. 90. ZEBOIM, AND No. 91. BELA.—Of the cities of Sodom, Gomorrah, Admah, Zeboim, and Bela, which stood therein, and therefore are frequently styled the cities of the plain, nothing certain can be (I think) determined, and, therefore, we must be content to acquiesce in the situation commonly assigned them. However, it seems plain from Scripture, that, in general, they all five lay within the *vale of Siddim*, so called before the destruction of these parts, by fire from heaven. From the number of these cities, this country is sometimes denoted Pentapolis, i. e. the country of the five cities. Of these five cities, four were overwhelmed by the judgment of God, for their great and unnatural wickedness. The fifth was preserved at the entreaty of Lot, who fled thither from Sodom: and because one plea used by Lot, for its being spared, was, its being a little city; hence it was called Zoar, i. e. the Little: whereas, before its name was Bela, Gen. xiv. 2, 19, 20, 22. As Bela was the least of the five cities, Sodom seems to have been the most considerable, and Gomorrah next to it. Hence the king of Sodom is mentioned first among the kings of these five cities, and the king of Gomorrah second: and hence the wickedness as well as destruction of these cities, is frequently denoted by that of Sodom only, or else, of Sodom and Gomorrah. In Deut. xxix. ver. 22—24, Moses describes the dreadfulness of God's judgments, that would befall the Israelites, if they gave themselves to wickedness, by an allusion to the destruction of these parts: "the whole land thereof is brimstone, and salt, and burning; it is not sown, nor beareth, nor any grass groweth therein (like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath.*)" The prophet Hosea pathetically setting forth God's great mercy towards the Israelites, and his unwillingness to punish them, notwithstanding their great ingratitude, exclaims,

"How shall I give thee up, Ephraim?
 How shall I deliver thee up, Israel?
 How shall I make thee as Admah?
 How shall I set thee as Zeboim?"

Where we have mention of Admah and Zeboim, without Sodom and Gomorrah: and this is (I think) the only place in Scripture where these two cities are so mentioned.

NO. 92. THE VALE OF SIDDIM.—The *vale of Siddim* is mentioned under this name in holy writ, only in this fourteenth chapter of Genesis, and so before the destruction of Sodom, and the other cities. And in ver. 3, we are expressly told, that *the vale of Siddim is the Salt Sea*. From which, and other circumstances, mentioned by Moses, may be reasonably inferred the following particulars. 1st, That as the cities of Sodom and Gomorrah, &c., did lie within the plain of Jordan; so they laid in a vale thereof, called the vale of Siddim.

2d, That “the plain of Jordan was well watered every where, before the Lord destroyed Sodom and Gomorrah (even like the garden of the Lord, like the land of Egypt) as thou comest unto Zoar.” The last clause, *as thou comest unto Zoar*, has much perplexed commentators, while they refer it to the land of Egypt, in the clause immediately preceding; whereas, if what is said of comparison to the garden of the Lord, (i. e. Eden) and to the land of Egypt, be inserted by way of parenthesis, the meaning of the verse will amount to this; that “before the Lord destroyed Sodom and Gomorrah, the plain of Jordan was well watered every where, as thou comest unto Zoar,” i. e. in the parts where Sodom and Gomorrah stood; or, in the vale of Siddim.

There is, indeed, another way of interpreting this clause, by supposing Zoar to be a false reading for Zoan; it appears, that the Syriac translator actually read it so: and so did the Seventy interpreters, who lived in Egypt, and who render *Tanais*, which is the same at *Zoan*, which was a famous, and (as is likely) in those days, the capital city of Egypt, lying near, or on the Nile, not far from the sea coast, and the country thereabouts more watered than other parts.

NO. 93. THE RIVER JORDAN.—3d, From this comparison of the parts about Sodom and Gomorrah, to the parts about Zoan, it may be inferred, that as in Egypt, about Zoan, the Nile is divided into several streams, before it falls into the Mediterranean Sea; so in the vale of Siddim, the waters of Jordan were divided in like manner into several branches, before they came to their common reservoir.

4th, The river Jordan being subject to like overflowings as the river Nile, (of which we have intimation, Josh. iii. 15.) it seems very probable, that either it made itself different channels in parts where it found low ground; or else, that the inhabitants opened several channels for it. What was the issue of the Jordan at this time we cannot say. This river having now no visible communication with the sea, it has been supposed, that its waters are conveyed into it by some subterraneous passage: [but the principle of evaporation accounts for the equalization of the waters received with those dismissed.]

No. 94.—THE VALE OF SIDDIM TURNED INTO THE SALT SEA.—It is observable, that what was before the destruction of Sodom a fruitful vale, was afterwards the Salt Sea. For the sacred historian expressly asserts, Gen. xiv. 3, "All these were joined together in the vale of Siddim, which is the Salt Sea." The same is confirmed, Gen. xix. 24, 25.

These parts abounded with sulphureous and saline matter, before the destruction of Sodom. That they abounded with bitumen, some infer from Gen. xiv. 10, where it is said, that "the vale of Siddim was full of slime pits;" the Hebrew *הֶמַר*, *Chemar*, which we render *slime*; the Seventy interpreters render *asphaltus*, or bitumen. And the learned Bechart has a whole chapter to shew, that it ought to be so rendered. But, though bitumen is sometimes used to denote brimstone, yet, properly speaking, it is a very different thing, and the word used by the sacred historian to denote brimstone is different, namely, *גֹּפְרִית*, *gophrith*: which signifies an inflammable substance; but is not confined to brimstone, yet, as brimstone is a volcanic production, the rendering is not improper here.

On comparing passages of natural history one with the other, it will appear that bitumen is found in the richest soils: thus we read, Gen. xi. 3, that the builders of Babel had brick for stone, and *chemar* (which we render *slime*, the LXX. and others, *asphaltus*) for mortar. Now the valley of Shinar, by the agreement of all writers, is represented as of a more than ordinary rich soil. In like manner we read, Exod. ii. 3, that the ark of bulrushes wherein Moses was put, was daubed with *chemar* and pitch; where the Septuagint and other versions render *bitumen*. Whence it seems rational to suppose, that the vale of Siddim, abounding with pits of *chemar*, before its destruction, was of a like nature with the vale of Shinar, or the parts of Egypt along the Nile; that is, of a very rich fruitful soil.

Mr. Maundrel tells us, (Journey from Aleppo to Jerusalem, p. 82, 83.) that the water of the lake is salt to the highest degree; and that coming near the lake or sea, he passed through a kind of copse of bushes and reeds. In the midst of which their guide, who was an Arab, shewed him and his companions a fountain of fresh water, rising not a furlong from the sea. Fresh water (says Mr. Maundrel) he called it, but we found it brackish. So that it seems, it is only fresh comparatively, that is, not salt to the highest degree, as the sea itself is. But when we are told, Gen. xiii. 10, that one motive that induced Lot to prefer the plain of Jordan, particularly the part about Sodom, to sojourn in, was its being well watered; we may rationally suppose, that the waters in those parts were then not brackish, but fresh. And this may suffice to shew the natural state of the land of Sodom, and the adjoining cities before their overthrow, and what the same became afterwards by the terrible, but just judgment of God upon their inhabitants.

Mr. Maundrel (Journey from Aleppo to Jerusalem, p. 82—84.) tells us then, that coming within about half an hour of the sea,

they found the ground uneven, and varied into hillocks; much resembling those places in England, where there have been anciently lime kilns. Whether these might be the pits, at which the kings of Sodom and Gomorrah were overthrown by the four kings, I will not (says he) determine. Then he takes notice of the fountain of fresh water (as the Arab called it) above-mentioned.

THE REPUTED EXTENT OF THE SALT SEA.—After which he tells us, that the Dead Sea is enclosed on the east and west, by exceeding high mountains; on the north, it is bounded by the plain of Jericho, on which side it receives the waters of Jordan. On the south it is open, and extends beyond the reach of the eye. It is said to be twenty-four leagues long, and six or seven broad.

On the shore of the lake (or Dead Sea) we found, says he, a black sort of pebble, which being held in the flame of a candle, soon burns, and yields a smoke of an intolerable stench. It has this property, that it loses only of its weight, but not of its bulk, by burning. The hills bordering on the lake, are said to abound with this sort of sulphureous stones. I saw pieces of it, (says my author) at the convent of St. John, in the wilderness, two feet square. They were carved in basso relievo, and polished to as great a lustre as black marble is capable of, and were designed for the ornament of the new church at the convent.

OF THE BITUMEN HERE.—As for the bitumen, for which this sea has been so famous, there was none at the place where we were, says Mr. Maundrel. But it is gathered near the mountains on both sides, in great plenty. I had (adds he) several lumps of it brought to me at Jerusalem. It exactly resembles pitch, and cannot readily be distinguished from it, but by the sulphureousness of its smell and taste.

OF THE APPLES OF SODOM.—As for the apples of Sodom, so much talked of, I neither saw nor heard of any hereabouts. Nor was there any tree to be seen near the lake, from which one might expect such a kind of fruit. Which induces me (says Mr. Maundrel) to believe, that there may be a greater deceit in this fruit, than that which is usually reported of it; and that its very being, as well as its beauty, is a fiction, only kept up, (as Lord Bacon observes, many other false notions are) because it serves for a good allusion, and helps the poets to a similitude.

NO. 95. KING OF ELLASAR.—NO. 96. KING OF NATIONS.—Having spoken of Chedorlaomer king of Elam, with his confederates, Amraphel king of Shinar, Arioch king of Ellasar, and Tidal king of nations; I proceed to inquire, where were the two last kingdoms, for the kingdoms of Elam and Shinar, are known from what has been already said, concerning Elam, i. e. *Persia*; and Shinar, i. e. *Chaldea*. As for Ellasar, whereof Arioch was king, it seems probably enough to be that country in Arabia, whose inhabitants are by Ptolemy called Elisari. And the *nations*, of which Tidal is here said to be king, are most probably the same with those styled, Josh. xii. 23, “the nations of Gilgal:” where by Gilgal, is not to

be understood that place near the river Jordan, so named by Joshua; but Galilee, and particularly that part of it called Galilee of the nations. For "Galilee of the nations," and "the nations of Galilee" may well be taken, for two expressions denoting the same country.

NO. 97. OF DAN, OR LASHAH.—As for Dan, whither Abraham followed Chedorlaomer, if it be a place, this name was not given to it till long after, as we learn, Judg. xviii. 29. Its name before was Laish or Leshem, Josh. xix. 47, thought to be the Lashah of Gen. x. 19, one of the borders of the land of Canaan. It was called in New Testament times, Cæsarea Philippi. But Dan might be a district of country; or it might be a branch of a river; as it has been supposed that the Jordan is composed of two streams, Jor and Dan.

OF HOBAB.—Abraham, having smote Chedorlaomer, pursued him to Hobab, which place is not, as I can find, any where else mentioned in sacred writ. And therefore we must be content with the general description given of its situation by the sacred historian, when he tells us, ver. 15, it was "on the left hand of Damascus."

NO. 98. OF SALEM; AND NO. 99. THE VALLEY OF SHAVEH.—The valley of Shaveh, which the sacred historian here tells us, was the same with the King's dale, is thought by some to be the valley of Jehoshaphat, which lies between Jerusalem and mount Olivet, and through which the brook Kedron runs.

NO. 100. HEBRON CALLED BEFORE KIRJATH-ARBA, AND WHY.—Hebron seems to have this name given it by the Israelites, whereas it was before called Kirjath-Arba, (Josh. ~~xv.~~ 15.) the city of Arba, as it is rendered, Josh. xv. 13. The word *Arba* in the Hebrew language denotes *Four*; and from hence, and from Josh. xv. 15, seems to have arisen a fabulous tradition among the Jewish writers, that the name of this city denoted the *city of Four*, because here were buried four most illustrious men, Adam, Abraham, Isaac, and Jacob; as also four illustrious women, Eve, Sarah, Rebecca, and Leah. That all the other persons here mentioned, except Adam and Eve, were buried near Hebron, is evident from sacred history. But that Adam also and Eve were buried here, is only a fabulous tradition.

Hebron, we are told, "was built seven years before Zoan in Egypt;" which Zoan, as it was the royal city of the Pharaohs, or ancient kings of Egypt, seems to have been boasted of by the Egyptians, on account of its antiquity. Hebron was seated in the hill-country, in the south part of Canaan, on the ridge of mountains, which run southward from Jerusalem.

WHY NAMED HEBRON.—This city is famous in sacred story for Abraham's sojourning in the neighbourhood thereof, and buying there a burying place for his family; and in after ages for king David's keeping his court there, the first seven years of his reign, till he took Jerusalem. It is also supposed to have been the dwelling-place of Zacharias and Elizabeth, the parents of John

the Baptist. It was one of the cities given to the Levites; and a city of refuge. Josh. xxi. 13. Perhaps it took the name of Hebron, from Hebron a son of Kohath, and grandson of Levi. But, it is indeed said, that Caleb gave it the name of Hebron, from a son of his of that name.

When the Christians had conquered Palestine, it was made a bishop's see, as we are told by the writers of those times: and I am apt to think it was so, in the more early ages of christianity. For Socrates, the ecclesiastical historian, tells us of the emperor Theodosius the younger, that when the bishop of Chebron had ended his life at Constantinople, the emperor desired to have his hair-cloth cassock, which he wore instead of a cloak, believing he should thereby partake of something of the dead bishop's sanctity. Now, what we write Hebron, is always written by the Greeks $\chi\epsilon\beta\rho\omega\nu$, *Chebron*; and therefore this bishop of Chebron, might be bishop of the city we are speaking of.

NO. 101. OF THE PLAIN OF MAMRE.—We must now speak of the plain of Mamre, in the neighbourhood of Hebron, wherein Abraham dwelt, "building there an altar to the Lord." (Gen. xiii. 18.) The name of this plain, or valley, probably, was so called from that Mamre, who went with Abraham, when he pursued Chedorlaomer, and rescued Lot; and who probably was possessor of this plain. Nay, moreover, it is likely, that from him the city of Hebron itself was called Mamre, as Gen. xxxv. 27. Jacob came unto Isaac his father, "to Mamre, to the city of Arbah, which is Hebron." Where, according to all the ancient versions, Mamre, the city of Arbah, and Hebron, are all equivalent terms, and the latter designed as explanatory of the former. The same is confirmed from Gen. xxiii. 19, where it is said, that, "Abraham buried Sarah in the cave of the field of Machpelah, before Mamre: the same is Hebron, in the land of Canaan." Hence Eusebius and Jerome, do both in their account of Mamre, tell us that it was the same as Hebron.

The plain of Mamre, it is evident from Scripture history, lay by Hebron; and it is not to be reasonably doubted, but that it is the same, which is called, Gen. xxxvii. 14, "the vale of Hebron." We are told, that it is near two miles from Hebron, southward; and that it is (or at least was, formerly) a fertile and pleasant valley, which may be reasonably supposed, from Abraham's choice of it.

OF THE OAK OF MAMRE.—It is remarkable in sacred history, for Abraham's entertaining here three angels under an oak, which oak also became very famous in after ages; insomuch, that superstitious worship came to be performed in the place where it had stood. This, Constantine the Great, the first christian emperor of the Romans, suppressed by a letter to Eusebius, bishop of Cesarea in Palestine. Some will have the forementioned tree, not to have been an oak, but a turpentine tree.

As the altar abused here to superstition, was by order of Constantine the Great, pulled down and destroyed; so a church was built there by his orders. There was another church erected not

far from the former, by Helena, the religious mother of Constantine, over the cave where Abraham and the other patriarchs were buried. And though the city Hebron is utterly ruined, as our worthy countryman George Sandys informs us, yet the graves of the patriarchs are much visited by pilgrims.

A DISTINCTION TO BE MADE, BETWEEN WHAT GOD PROMISED THE ISRAELITES FOR A POSSESSION, AND WHAT FOR DOMINION.—In Gen. xv. Moses relates, how God renewed his promise to Abraham, of giving the land of Canaan to his posterity for an inheritance, ver. 7, which promise God was pleased to confirm with a sign and a vision, ver. 8—16. In this vision (as is probable) God not only repeated his promise of giving the land of Canaan *for an inheritance* to the seed of Abraham; but further promised to give his seed the dominion of a much larger tract; namely, of the country, “from the river of Egypt, unto the great river, the river Euphrates; the country of the Kenites, and Kenizzites, and Kadmonites, and Rephaim, as well as of the Hittites, and Perizzites, and Amorites, and Canaanites, and Girgashites, and Jebusites.” This distinction, between what God promised to the Israelites as a possession, and what he promised to them as a dominion, is of good use for the clearer understanding of sacred history, and of God’s veracity in fulfilling his promises to the patriarchs; and is indeed no other, than what is nicely observed in the sacred writings themselves. For herein we frequently read of God’s giving the land of Canaan for a possession to the seed of Abraham, Gen. xvii. 8, and xlviii. 4; Lev. xiv. 34; but I do not remember the same is any where said of the adjoining countries, which, though lying out of the borders of Canaan, were yet under the dominion of Israel for some time; though it is indeed said of some of these, viz. of the kingdoms of Og, and of Sihon, king of the Amorites, east of Jordan; that Moses gave them for a possession “to the Reubenites, and Gadites, and the half tribe of Manasseh.” Josh. xii. 6. And agreeably to this extent of the dominion of the Israelites, we are told, 1 Kings iv. 21, that “Solomon reigned over all kingdoms, from the river, to the land of the Philistines, and to the border of Egypt.” But though the Israelitish dominions, did for some time reach thus far, yet we find the bounds of the Israelitish possessions, marked as much narrower by Moses. Numb. xxxiv. 1—15. And here, ver. 2, the distinction I am speaking of, is plainly inculcated, “Command the children of Israel, When ye come into the land of Canaan, (this is the land that shall fall unto you for an inheritance, even the land of Canaan, with the coasts thereof,) then your south quarter shall be,” &c. Where the words, “This is the land that shall fall unto you for an inheritance,” do plainly imply, that whatever else God should give them, he gave it, not as part of their inheritance, but of their dominions.

THE IMPORT OF GOD’S GIVING A LAND FOR A POSSESSION.—The distinction I am establishing, will (I think) be put beyond dispute by one observation more, concerning the import of God’s giving a

country for a possession. For hereby is (I think) meant, God's giving to a people a right and title to possession of the said country, so that the former inhabitants have no longer any claim thereto; and though the people, to whom God thus gives it, may by their impiety provoke God to suffer them to be dispossessed of the said country, yet they still retain a divine right and title to the re-possessing of the same, as soon as they return to their due obedience to God. Accordingly, during the captivity of the Jews in Babylonia, the land of Canaan is styled their own land; and God's putting an end to that captivity, is expressed by God's causing them to *return into their own land*. Ezek. xxxiv. 13, and xxxvi. 24, &c.

THE LAND OF CANAAN, IN WHAT SENSE GIVEN BY GOD TO THE JEWS, FOR AN EVERLASTING POSSESSION.—And perhaps this observation will afford the best exposition of those texts, wherein God promised to Abraham, and the other patriarchs, to give to their seed the land of Canaan for an everlasting possession. For this will be literally true, if by God's giving the land of Canaan for an everlasting possession, be understood the perpetuity of right and title to the said possession, on performing the condition required, namely, obedience to the will of God, duly made known to them. Agreeably hereto, it is, I think, an opinion not ill-grounded, that on the general conversion of the Jews to christianity, they shall again be brought by Divine Providence into that, which may be still called their own land. The import I assign to the scriptural expression of giving a land for a possession, cannot seem strange; since it is no other, than the like expression among us, of giving one an estate. For, if no limitation be expressed thereby, according to common acceptation is understood, not only giving one actual possession of the estate, but a perpetuity of right and title to the said possession.

No. 102. OF THE RIVER OF EGYPT, PECULIARLY SO STYLED IN SCRIPTURE.—I come now to speak of the particulars contained in this promise, to begin with the two extremes here assigned, "from the river of Egypt, unto the great river, the river Euphrates." We inquire, what river is this river of Egypt? That hereby is not to be understood that great river of Egypt, the Nile, (as some have imagined) may be inferred from this very text. For the Euphrates being here styled the great river, it may be reasonably supposed, that the other river mentioned with it, is not a great river; consequently not the Nile, there being no such disparity as to greatness between the Nile, and the Euphrates, (especially, as to that part of the Euphrates, to which the dominion of the Israelites was to extend) in which, in fact, the Nile was the most considerable of the two. Moses, speaking, Numb. xxxiv. 5, of the south border of the land of Israel, says, "it shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea." Accordingly we read, Josh. xv. 4, that the south coast "passed toward Azmon, and went out unto the river of Egypt, and the goings out of that coast were at the sea." From these two places

it is evident, that the river of Egypt was a part of the south border of the land of Israel. But it is well known, that the land divided among the twelve tribes of Israel, did not reach the river Nile. It evidently follows, that the river of Egypt was distinct from the Nile; and was some lesser river that ran not far off from Gaza, a city in the south border of the land of Israel. And this is confirmed, ver. 47, of this chapter; where, among the cities belonging to the tribe of Judah, is mentioned "Gaza, with her towns and her villages, unto the river of Egypt."

No. 103. OF THE KENITES.—The two boundaries of the Israelite dominion being known, namely the river Euphrates, and the river of Egypt; we are next to inquire after the situation of the people whose countries lie within either the possession, or the dominion, of the children of Israel. The first are the Kenites. Some, for want of observing the forementioned distinction, between possession and dominion, have thought the Kenites were descendants of Canaan. But it is much more probable, that they were of a different race. From 1 Sam. xv. 6, we may learn their situation and descent. For Saul being sent to destroy the Amalekites, he "said to the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt." Which is to be understood (as observed in the margin of our Bible) of the kindness shewn to them by the father-in-law of Moses, his family, and people. But the father-in-law of Moses is expressly said to be not only priest of Midian, but also a Midianite himself: Exod. xviii. 1, compared with Numb. x. 29; and so was descended of Midian, one of Abraham's sons by Keturah. The Kenites then were probably a branch of the Midianites; which is the more probable, as what is here said of the Kenites dwelling among the Amalekites, may be observed of the Midianites in other places of Scripture. For it is evident from several places of sacred writ, that the Midianites, as well as Ishmaelites, and Amalekites, were some of those mixed people, that dwelt from Havilah unto Shur. On the whole, therefore, it may be rationally concluded, that the Kenites are a people of the north west of Arabia Petreæ, from the south border of the land of Israel, to the Red Sea; over which the Israelitish dominion should extend.

No. 104. THE KENIZITES.—We have not so much certainty, who the Kenizites were. But they being mentioned by Moses next to the Kenites, and between these and the Kadomites, this may be some argument, that they were also situated between the Kenites and the Kadomites. Which is confirmed by this consideration, that since the people lying between the Kenites and the Kadomites, were subject to Israel, as well as the Kenites and Kadomites themselves; it is not likely, that the sacred historian would pass them over without mentioning them; and if he mentioned them, then this name of the Kenizites must denote them. And observe, that one

of the grandsons of Esau was named Kenaz; the plural whereof is Kenezim, i. e. Kenezites. Since therefore the Edomites were sometime under the dominion of Israel, they may be denoted in this place, by the name Kenezites.

No. 105. THE KADOMITES, OR KADMONITES.—The word *Kadmonites*, denotes as much as easterns, or east-country people, *orientals*; so that probably, hereby are denoted the people living east of Jordan; whose countries were, in process of time, either possessed by the Israelites, as the kingdoms of Og and Sihon, or else were subdued by the Israelites, for some time, as the land of the Moabites, Amorites, &c.

No. 106. THE PEREZITES, AND GIRGASHITES.—Of the other people here mentioned, the Hittites, Perezites, Rephaim, Amorites, Canaanites, Girgashites, and Jebusites, I have spoken already, except the Perezites and Rephaim.

The Perezites, it is not doubted, were descendants of Canaan, and seated within the land of Canaan, but in what part it is not easy to determine. On comparing those places of scripture where the families or nations of Canaan are mentioned, I find seven nations in three places. (Deut. vii. 1; Josh. iii. 10; and xxiv. 11.) The Canaanite, the Hittite, the Hivite, the Perezite, the Girgashite, the Amorite, and the Jebusite. And six mentioned in ten places; and in nine of these ten places, the nation omitted is the Girgashite: in the other place, the Girgashite is mentioned, and the Hivite omitted. In one place there are but five mentioned, the Canaanite and the Girgashite being omitted. What may be inferred from hence is, that the Girgashite was probably a very small nation; and therefore, either wholly omitted, or comprehended under some other name; and likely, under the name of the Hivites, or the Perezites. It may be some motive to induce us to believe that they are comprehended under the Hivites, because in nine places the Girgashite is omitted and the Hivite mentioned, in the tenth place the Girgashite is mentioned and the Hivite is omitted. To which may be added, that it is pretty clear, the Hivites and Girgashites were neighbours; as the Hivites are expressly said in scripture, to inhabit the parts of Canaan adjoining mount Lebanon, particularly the eastern part about mount Hermon; and the Girgashites are probably supposed to have been seated about the sea of Galilee; since we read of the Gergesenes in those parts, in the times of the gospel. There are other considerations, which also incline us to believe, that the Girgashites may be comprehended under the Perezites. If we consult Gen. x. 15—18, where Moses, as it were, professedly, reckons up the several families, or sub-nations of Canaan, we find no mention of the Perezite. Whence it may be thought, that the name Perezite, was not derived from any son of Canaan, of that name, but from some circumstance relating to situation or way of living; and since it is evident from Scripture, that the Perezites lived in the mountainous and woody parts of the land of Canaan; and since the Hebrew word

(פרוזת, *Perazoth*.) denotes *villages*; it may be probably conjectured, that such of the Canaanites, as lived in villages, or places less frequented (as woods and mountains) were comprehended under the name of Perazim, or Perezites, i. e. villagers, of whatsoever nation they were.

No. 107. THE REPHAIM.—There remains only the Rephaim to be spoken of. We find a people of this name mentioned, Gen. xiv. 5. As to the import of the name, I shall observe here, in general, that the learned in the Hebrew language agree, that it denotes men of a gigantic or extraordinary stature or strength. It is pretty clear from Scripture, (Gen. xiv. 5.) that some of them were situated east of Jordan, adjoining the Zuzim and Emin. But since the Rephaim here mentioned are ranged between the Hittites, Perezites, Amorites, &c., who lived within the land of Canaan, and so west of Jordan; I am induced rather to understand, by these Rephaim, the inhabitants of that valley, lying between Jerusalem and Bethlehem, called the *valley of the Rephaim* (or *giants*). Josh. xv. 8, and xvii. 16. From which two texts, it is evident, that this valley lay near Jerusalem, and that through, or by, it passed the boundary between the tribes of Judah and Benjamin.

No. 108. OF THE WELL LAHAI-ROI; AND BERED.—In Gen. xvi. Moses acquaints us, how Hagar, servant of Sarah, Abraham's wife, fled into the wilderness, and was found by the angel of the Lord, at a fountain, in the way to Shur; which fountain was therefore called Beer-lahai-roi, i. e. *the well of him that lives and sees me*, and was situated between Kadesh and Bered. Shur was the name of that part of Arabia Petræa, which adjoins Egypt and the Red Sea: and Kadesh was a city on the edge of the land of Canaan, south of Hebron. Bered is nowhere else found in Scripture. However, very probably, it was not far from Gerar, since, while Abraham sojourned in these parts, we read, that Isaac came from the way of the well Lahai-roi; and after Abraham's death, Isaac dwelt by the same place. Gen. xxiv. 62, and xxv. 11.

No. 109. OF GERAR.—Abraham removed from about Hebron, southward, between Kadesh and Shur, and sojourned in Gerar. It appears from Gen. x. 19, that Gerar was seated in the angle, where the south and west sides of Canaan met. It may also be inferred, that it was not far from Gaza. It is evident from what is said of Gerar, in relation to the history of Abraham and Isaac, that it was a regal city, and the usual name of its kings seems to have been Abimelech; as Pharaoh was the usual name of the kings of Egypt. The kings of Gerar, were in all probability Philistines by extraction: for the kingdom of Gerar is expressly reckoned within the land of the Philistines. Gen. xxi. 32—34.

OF THE WILDERNESS OF PARAN.—During Abraham's sojourning in these parts, Isaac was born; and Ishmael with his mother was sent away, and dwelt in the wilderness of Paran, adjoining to Kadesh: of which more will be said, when we come to the travels of the Israelites through Arabia Petræa.

No. 110. OF BEERSHEBA.—During this time, Abraham and Abimelech made a covenant, concerning a well which Abraham had digged. Which well, from the oath mutually taken, was called Beersheba, i. e. *the well of the oath*. Here “Abraham planted a grove, and called on the name of the Lord, the everlasting God,” Gen. xxi. 33. In process of time, there was a city, or considerable town, built here, which is noticed by heathen writers, under the name of Berzimmea or Bersabe. The greatest length of the land of Israel, is denoted in Scripture, by the distance from Beersheba in the south, to Dan in the north. Dr. Heylin tells us, it was well fortified by the western christians, when they were masters of the Holy Land, as being a border town of importance.

No. 111. THE LAND OF MORIAH.—While Abraham sojourned at Beersheba, it pleased God to make a signal trial of his obedience, by requiring him to go into the land of Moriah, and there “to offer his only son Isaac, whom he loved, for a burnt-offering on one of the mountains,” Gen. xxii. 2. From comparing this text with 2 Chron. iii. 1, it is, I think, generally received, that this Moriah was the mount Moriah, whereon Solomon built the temple; and on part whereof, namely, mount Calvary, our Saviour did afterwards offer himself to God, as the redemption of mankind. Which offering of our blessed Saviour, as it seems to have been designedly prefigured by the (intentional) offering of Isaac; so it might seem good to divine wisdom to assign the same place, where in due time, the antitype, our blessed Redeemer, was to be offered.

No. 112. THE FIELD AND CAVE OF MACH-PELAH.—In the next chapter, Gen. xxiii. 1, we are informed of the death of Sarah, at Kirjath-arba, or Hebron; and of “Abraham’s buying the field of Ephron, which was in Mach-pelah, which was before Mamre, the field and the cave which was therein.” From what has been said concerning Mamre being another name for Hebron, and also of the adjacent plain of Mamre; it is easy to gather, whereabout was situated this field and cave in Mach-pelah. There seems however to be one particular worth observation, that Abraham is said to buy this field and cave in Mach-pelah, of Ephron the Hittite, and in the presence of the children of Heth; but Gen. xiv. 13, the plain of Mamre, wherein Abraham dwelt, is said to be of Mamre the Amorite. Perhaps we have here got hints of the boundary between the Hittites and Amorites, so that their lands intermingled: or, one from either nation might have land in the territories of the other. The Hittites dwelt on the west, or south-west of Hebron.

No. 113. THE CITY OF NAHOR.—After the death of Sarah, Abraham sends his chief servant into Mesopotamia, to the city of Nahor, his brother, to take a wife from thence, of his own kindred, for Isaac. It is thought, this city of Nahor, was the same with Haran, or Charran; to which Abraham, with his father Terah, removed from Ur of the Chaldees. But there are considerations of weight to incline one to think, that by the city of Nahor may possibly be denoted Ur of the Chaldees. For when Terah left that place, we

only read, that he took with him Abraham his son, and Lot his grandson; and therefore, it may be reasonably concluded, that Nahor, his other son stayed behind, at Ur of the Chaldees: but, if by the *city of Nahor*, must be understood Haran, then Nahor must have removed thither sometime after his father, of which Scripture is silent. Indeed we read, Gen. xxvii. 43, that Laban, a grandson of Nahor, did live at Haran. And therefore, on the whole, it is probable, that when his own family was grown up, Nahor might leave his other sons at Ur, and he, with his younger son (as it seems) Bethuel, the father of Laban, might remove to Haran: [or, else, Bethuel might, himself, remove from his father at Ur to Haran, which still leaves Ur for the residence of Nahor.]

ABRAHAM SENDS HIS SONS BY KETURAH INTO THE EAST COUNTRY.—After Sarah's death, Abraham took Keturah to wife, and had several children by her, whom he sent away from Isaac his son (while he himself yet lived) eastward, unto the east country. After which the sacred historian concludes the history of Abraham, with telling us, he died at the age of "a hundred three-score and fifteen years; and was buried by his sons Isaac and Ishmael, in the cave of Mach-pelah, in the field of Ephron, the son of Zoar the Hittite, which is before Mamre." Gen. xxv. 1—10.

OF THE SOJOURNING OF ISAAC.—Isaac, after his father's death, continued to dwell at the well Laharoi; afterwards removed to Gerar; renewed the well at Beersheba, where in later times a city was built; sent Jacob to Padan-Aram, to Bethuel, his mother's brother, then dwelling at Haran; where he stayed fourteen years and upwards, and then returned to his father Isaac, who at that time sojourned at Mamre near Hebron, where Abraham had formerly sojourned. After which Moses concludes the history of Isaac, with an account of his age, death, and burial, by his two sons, Esau and Jacob. Gen. xxvii.—xxxv. ver. 29. There are no places mentioned in the history of Isaac, but what had been mentioned in the history of Abraham.



CHAPTER VIII.

OF THE DWELLINGS OF THE ISHMAELITES.

WE shall speak next of the dwellings of the other sons of Abraham, and begin with Ishmael, Abraham's son by Hagar, he being the eldest. He, himself, dwelt in the wilderness of Paran, Gen. xxi. 21, where he became the father of twelve sons; whose posterity, (Gen. xxv. 18.) "dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria;" that is, in several parts of Arabia Petraea; whereof the western part, towards Egypt, is called Shur; the eastern part towards the Persian gulf, Havilah. Accordingly, of these twelve sons of Ishmael, some are expressly mentioned in Scripture, as inhabiting these parts; and plain traces of their

names are found in heathen writers among the inhabitants of this tract. [What is this Assyria? certainly not that in Mesopotamia.]

No. 114. OF NEBAIOTH THE FIRST-BORN OF ISHMAEL.—The descendants of the first-born of Ishmael, called Nebaioth, are mentioned with those of his second son, Kedar, Isaiah lx. 7. They are called Nabathæi by heathen writers; and seem to have been better known among the Greeks and Latins, than the rest; as they are more frequently mentioned by their writers, whether historians or poets.

No. 115. OF KEDAR.—But among the sacred writers, there is more frequent mention of Kedar. Isaiah, speaking of the *burden of Arabia*, expresses it among other things, by the “fall of the glory of Kedar.” Isaiah xxi. 16. These people are also mentioned by Pliny, under the name of Cedreni or Cedareni, and are placed by him next to the Nabatheans.

OF TEMA.—In the same place of Isaiah, there is also mention of the land of Tema; and it is thought by some, that Eliphaz, the Temanite, mentioned in the book of Job, was prince of this country; but it seems more probable, that he was a descendant of Esau, by Teman, of whom hereafter. There is a city of this name, mentioned by Ptolemy; likely the same which is called Tamna by Strabo.

No. 116. OF DUMAH.—In the same chapter of Isaiah, ver. 11, we have the *burden of Dumah*, whereby is probably denoted, the family of Dumah, another of Ishmael's sons; Stephanus, the geographer, mentions a city in Arabia, called Dumathia, from this Duna, as is likely.

No. 117. OF JETUR AND NEPHISH.—As for Jetur and Nephish, two other sons of Ishmael, we read, 1 Chron. v. 19, that the Reubenites, and the Gadites, and the half tribe of Manasseh, made war with them, and overcame them, and “dwelt in their stead, until the captivity,” ver. 27. Whereby is confirmed, the opinion that Iturea, mentioned by Luke, was so called from Jetur, son of Ishmael.

OF THE OTHER SONS OF ISHMAEL.—The remaining sons of Ishmael we have no mention of, as to their habitation, in Scripture; unless we suppose, the city and wilderness of Kedemoth (Deut. ii. 26.) to have taken its name from Kedemah.

THE ISHMAELITES, OTHERWISE CALLED HAGARENES.—It remains only to observe, that as these people were, from their father, denominated Ishmaelites; so from the mother of Ishmael, Hagar, they were also denominated Hagarenes or Hagarites: and under this last name they are mentioned by heathen writers, some calling them Agræi, others Agareni. But, though these names might be used promiscuously, yet there seems to have been sometimes a distinction made between them. Thus in Psalm lxxxiii. verse 6, among the enemies of Israel, are reckoned in the former part of the verse, the Edomites and Ishmaelites; and, in the latter part of the same verse, the Moabites and Hagarenes. Now, had the Ishmaelites and Hagarenes always denoted exactly the same, there

would have been no occasion to have mentioned both: therefore it seems probable, that by the Hagarenes were sometimes denoted, some particular Ishmaelites. Suppose, those that dwelt about mount Sinai, otherwise called Hagar, (this word in the Arabian language signifying a rock; and being by the Arabs peculiarly applied to mount Sinai, as a proper name.) But the Ishmaelites being joined by the Psalmist to the Edomites, and the Hagarenes to the Moabites, requires us rather to look on the Hagarenes, as Ishmaelites, seated near to Moab; especially, if we add hereto what is said, 1 Chron. v. 19, "The sons of Reuben, and Gadites—made war with the Hagarenes," &c. To conclude, certain it is, that the Arabians do to this very day value themselves, on being descended from Ishmael.



CHAPTER IX.

OF THE DWELLINGS OF ABRAHAM'S CHILDREN BY KETURAH.

THE children of Abraham by Keturah, are reckoned up, Gen. xxv. 1—4. As to their first settlement, in general, sacred history tells us, that Abraham, giving them gifts, sent them away eastward, into the east country, i. e. into the eastern parts of Arabia. Accordingly, here we find such of them, as are mentioned in the sequel of the sacred history, or by heathen writers.

No. 118. OF MIDIAN.—The principal in Scripture history, are the descendants of Midian; or, the Midianites; settled chiefly south-east of the Salt Sea, adjoining the Moabites. Hence, while the Israelites lay encamped at Shittim, Numb. xxv. 1—6, they committed whoredom with the daughters of Moab, and one of them with a Midianitish woman. Hence, also, we find Moab and Midian mentioned together as neighbours, Numb. xxii. 4. We do indeed read of the *land of Midian*, in the neighbourhood of mount Sinai, wherein Jethro, the father-in-law of Moses lived, Exod. ii. 15, &c. And we find a city called Madana, placed in these parts by heathen writers, near the Red Sea. Nevertheless, this is not to be understood of the first settlement of Midian; but, that in process of time, his descendants spread themselves in the adjacent parts, where they found room; and at length as far as that tract by the Red Sea, where Jethro lived.

No. 119. OF SHEBA, SON OF ABRAHAM, BY KETURAH.—Another son of Abraham by Keturah, Joctan, had two sons, Sheba and Dedan. Now among the descendants of Cush, Gen. x. 7, we find two of the same name. The not observing hereof, has occasioned some confusion in writers, as to the first settlements of these people. Sheba and Dedan, descendants of Cush, settled in the eastern part of Arabia Felix, near to their father Raamah: but Sheba and Dedan, the descendants of Abraham, were to settle, where they could find room. Therefore, since we are expressly told, that their settlement was in the east country of Arabia; and since we find in the

history of Job, mention made of Sabeans, who most probably lived in these eastern parts; and in heathen writers, a people of Arabia Deserta, called Sabæ or Sabæi, it may be concluded, that these were the offspring of Sheba, the descendant of Abraham.

No. 120. OF DEDAN, SON OF ABRAHAM, BY KETURAH.—In like manner, in Scripture, there is frequent mention of Dedan; now, whenever the circumstances of the sacred story do not agree to the habitation of Dedan, descendant of Cush, they may reasonably be understood of Dedan, descendant of Abraham. And in this last sense, it seems proper to understand Dedan or Dedanim, Isaiah xxi. 13; and Jer. xxv. 23; and xlix. 7; because, in these places there is mention of other people, or parts of Arabia, too remote from Dedan in Arabia Felix, to be joined together



CHAPTER X.

OF THE DWELLINGS OF THE DESCENDANTS OF LOT, THE MOABITES AND AMMONITES.

I go on now to speak of the habitations of the sons of Lot; Moab the first-born, and Ben-ammi the younger, the father of Ammon, Gen. xix. 37, 38: they settled in the adjacent countries, depopulated by the arms of Chedorlaomer and his confederates, in the war above-mentioned.

No. 121. SITUATION OF MOAB.—Moab settled near the Salt Sea, or Lacus Asphaltites, and in the neighbouring tract on the Jordan, eastward. For we learn that great part of the kingdom of Sihon, king of the Amorites, had formerly belonged to the Moabites, Numb. xxi. 26.

No. 122. SITUATION OF THE AMMONITES.—The Ammonite situated himself in the parts adjoining to Moab, north and east. For it is evident from Scripture, that the Ammonites possessed the east of Jordan, about the river Jabbok, or the northern part of what was afterwards the kingdom of Sihon. Compare Numb. xxi. 13; Josh. xiii. 25; and Judg. xi. 13—23.

I cannot omit taking notice here, in general, of the dispensation of Divine Providence, in assigning the first settlements of the descendants of Abraham, and of his nephew Lot. The land of Canaan was, in due time, to be the possession of the Israelites, sons of Jacob: south of Canaan settled Ishmael, in the wilderness of Paran, west of mount Seir; which was to be the possession of Esau, the brother of Jacob: east of mount Seir, the Midianites seated themselves, and the other sons of Abraham, by Keturah: and north of these, the two sons of Lot, Moab and Ben-ammi. And it is remarkable, that providence made room for these settlements of the descendants of Abraham, (except the Israelites) by the great slaughter of the inhabitants by Chedorlaomer, king of

Elam, and his confederates; who likely carried away also a great number captive. And that we might be informed of the hand of Providence herein, seems to be one end of Moses's giving an account of the conquest obtained by Chedorlaomer, over these countries; namely, over the Rephaim, Zuzim, Emim, Horites, and Amalekites. Gen. xiv. 5—7.



CHAPTER XI.

OF THE LAND OF EDOM, OR DWELLING OF ESAU.

I PROCEED now to Esau and Jacob, the two sons of Isaac, and by him grandsons of Abraham. I shall speak first of Esau, the elder brother; because he and his family were first settled in a fixed habitation. The reason of Esau's separating so soon from his brother Jacob, is, that "their riches were more than that they might dwell together; and the land wherein they were strangers, (i. e. Canaan) could not bear them, because of their cattle. Therefore Esau went from the face of his brother Jacob, and dwelt in mount Seir." Gen. xxxvi. 6—9.

NO. 123. THE HORIM, THE FORMER INHABITANTS OF THIS TRACT.—The former inhabitants of this mount, were the Horim or Horites, descendants (as is likely) of one Hor or Hori. And probably from him the mountain was formerly called mount Hor. For we read of a mountain of this name, by the borders of Edom, on which Aaron died, Numb. xx. 22—28. It is therefore likely, that the whole tract was formerly called mount Hor; since we find the inhabitants of this mountainous tract called Horites. "The Horim also dwelt in Seir, beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead." Deut. ii. 12.

NO. 124. MOUNT SEIR, WHENCE SO NAMED.—Since the same text tells us, that the children of Esau succeeded the Horites; there arises a difficulty, how to account for this mountainous country of the Horites being denominated mount Seir, or, the land of Seir. From the mention made (Gen. xxxvi. 20, &c.) of the children of Seir the Horite, it seems probable, that the country itself, as well as its inhabitants, did take its most ancient name from Hor, or Hori, (a name, preserved among the children of Seir, ver. 22.) but that in after ages, yet some time before Esau's settling there, it took the name of Seir, from a considerable person among the Horites, whose descendants Moses gives an account of, in the latter part of the same chapter where he enumerates the descendants of Esau; they being principal persons of the Horites, at the time of Esau's settling in that tract. Add hereto, that though mount Hor might primarily, denote the same as mount Seir did afterwards; yet this last name prevailing, the former was laid aside gradually, as to its

general extent, and only retained to part of this mountainous tract, which is therefore styled mount Hor, Numb. xx.

No. 125. THE LAND OF EDOM, AND WHY SO CALLED.—As to the situation of this country, it lay south of the Salt or Dead Sea; extending to the Red Sea, or Arabian Gulf. For this we learn from 1 Kings ix. 26, “Solomon made a navy of ships at Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom;” and consequently, the Red Sea did coast, in some of its branches, the land of Edom.



CHAPTER XII.

OF THE SOJOURNING OF JACOB.

JACOB, the younger son of Isaac, being sent by his parents to Haran, in Padan-Aram, or Mesopotamia, in his way from Beer-sheba thither, “lighted upon a certain place, and tarried there all night, because the sun was set: and lay down in that place to sleep.” In which sleep he had a vision, wherein among other promises, God was pleased to renew to him that signal and evangelical promise made already to Abraham and Isaac; namely, that “in his seed should all the families of the earth be blessed;” by the descent of the Messiah, or Saviour of the world. Jacob, when he awaked, said, “Surely the Lord is in this place:—how dreadful is this place! this is none other but the house of God.—And he called the name of that place Bethel,” i. e. *the house of God*. Hence, the adjoining city, then called Luz, was afterwards called by the Israelites, and therefore in sacred history, Bethel. The taking of this city by the children of Joseph, is related, Judg. i. 22—25. In this city Jeroboam set up one of his golden calves; whereupon the prophet Hosea, (iv. 15; x. 5.) alluding to the name given it by Jacob, calls it *Beth-aven*, instead of *Bethel*; i. e. *the house of vanity*, or *idolatry*, instead of *the house of God*. Being within the lot of Ephraim, the son of Joseph, it belonged to the kingdom of Israel; and lay in the southern border of that kingdom, not far north from Jerusalem. It was taken from Israel by Ahijah, king of Judah, and afterwards was accounted part of the kingdom of Judah.

No. 126. OF GILEAD.—After several years stay at Haran, Jacob “stole away unawares to Laban,” and passing the river (Euphrates,) proceeded for Canaan. Laban followed, and overtook him; and they made a covenant one with the other, and in witness thereof they “took stones and made a heap, and did eat there one with the other upon the heap.” Wherefore the place was named Galeed, i. e. *the heap of witness*; also Mizpah, i. e. a *beacon* or *watch-tower*; as Laban said, “The Lord watch between me and thee, when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives besides my daughters: no man is with us: see, God is witness betwixt me and thee.”

Gen. xxxi. 20, &c. That this was done in a mount, we are expressly told, ver. 54. And, from the name given to the heap of stones, the mount was in after-times called Galeed, by the Israelites. It lies east of the sea of Galilee, being part of the ridge of mountains, running from mount Lebanon, southwards, east of the Holy Land; and is included in the mountainous region, called in the New Testament *Trachonitis*.

No. 127. OF MIZPAH.—From the other name given to the heap of stones, the city, or town, of Mizpah (mentioned in Scripture, and lying in this tract, probably near the heap of stones) took its name. Hence we find it among the cities pertaining to the half tribe of Manasseh, settled in these parts. Here Jephthah resided; but, in after-times, it was taken by the Ammonites; in whose hands it was, when burnt and destroyed by Judas Maccabeus.

No. 128. OF MAHANAIM.—Jacob coming into Canaan, some way, the angels of God met him. “And when Jacob saw them, he said, This is God’s host; and he called the place Mahanaim,” i. e. *hosts*, or *camps*. Hence the city near this place was afterwards called among the Israelites, Mahanaim. It was situated between mount Gilead, and the river Jabbok, not far from the latter. Here were the confines of the tribe of Gad, and half tribe of Manasseh, east of Jordan. It was a place of strength, and therefore seems to be chosen by Abner, for the seat royal of Ishbosheth, son of Saul, during the war between him and David. And for the like reason, it seems to have been the retiring place of David, during the rebellion of his son Absalom.

No. 129. THE BROOK JABBOK.—Jacob passing forward, comes to the brook Jabbok, which is by all agreed to run from the adjacent mountains of Gilead; but some make it run into the sea of Galilee, others into the river Jordan, south of that sea.

No. 130. OF PENUEL.—Jacob having sent his wives and children, and cattle, over the brook, was left alone on the north side of the brook. Here he wrestled with an angel, and received the name of Israel, with a blessing; Jacob called the name of the place Peniel, or Penuel, i. e. *the face of God*; and hence, the adjoining town was afterwards known among the Israelites, by this name Penuel; which, as is evident from circumstances, must stand upon, or very near, the brook Jabbok.

No. 131. OF SUCCOTH.—From Penuel, Jacob journeyed to Succoth, and built him a house, and made booths for his cattle: therefore the name of the adjoining place or city, was called afterwards Succoth, i. e. *booths*. It was seated not far from the river Jordan.

No. 132. OF EPHRATH.—Leaving Succoth, Jacob passed over the river Jordan, and came to Shalem, a city of Shechem, which is in the land of Canaan, and frequently called Shechem. Here he bought a parcel of ground. Hence he went to Bethel: then he journeyed still southward, and “when there was but a little way to come to Ephrath, Rachel fell into travail, and had hard labour,” of

which she died, being first delivered of her younger son Benjamin. "She was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave." The text here expressly tells us, that this Ephrath, (or Ephratah) was the same as Bethlehem, famous as the birth-place of David, but more famous as the birth-place of the Son of David, according to the flesh, our blessed Saviour, Jesus Christ.

RACHEL'S MONUMENT.—Among the remarkable places shewn to strangers, in the road from Jerusalem to Bethlehem, the nearest to Bethlehem is Rachel's tomb. Concerning which Mr. Maundrel observes, that though this may probably be the true place of her interment, yet the present monument cannot be that which Jacob erected, it plainly appearing to be a modern, and Turkish, structure. That the pillar, or monument, erected by Jacob, was standing in the days of Moses, we learn from this chapter of Genesis, ver. 20. There is also mention of Rachel's sepulchre, 1 Sam. x. 2, but whether the pillar, or monument, was then standing, cannot be inferred from what is there said of it.

No. 133.—THE TOWER OF EDAR.—After this, "Israel journeyed and spread his tent beyond the tower of Edar." By this tower of Edar, some understand the field near Bethlehem, (where those shepherds were keeping their flock, to whom the angels appeared, and gave information of the birth of our Saviour,) because the Hebrew word *Eder*, or *Edar*, denotes a flock: whence the *tower of Edar*, is in Micah iv. 8, rendered *tower of the flock*. But from this last text others suppose, that this tower of Edar is to be understood of some place near Jerusalem; because the tower of Edar is spoken of by the prophet, as being "the strong hold of the daughter of Sion."

VALE OF HEBRON. *Vide* 101.—From hence "Jacob went to Isaac his father, to Mamre, to Hebron," where Isaac dying, was buried by his two sons, Esau and Jacob; the former, Esau, returned to mount Seir, the place of his habitation; the other, Jacob, continued in Mamre, where Isaac sojourned. For the plain of Mamre was either the same with, or else a part of, the vale of Hebron; from whence we read, Gen. xxxvii. 14, that Jacob sent his son Joseph to see his brethren, who were gone to "feed their father's flock in Shechem," probably in the parcel of ground which Jacob bought of the Sichemites.

No. 134. OF DOTHAN.—Joseph being come hither, learns that his brethren were gone to Dothan. Gen. xxxvii. 17. This place was seated about twelve miles north of the city of Samaria, as Eusebius informs us. Here Joseph was sold by his brethren to some Ishmaelites and Midianites, that came from Gilead, going down with spices, and balm, and myrrh to Egypt; they took Joseph with them into Egypt, and sold him there to Potiphar, captain of the guard to Pharaoh.

No. 135. OF ADULLAM.—In the next chapter, Gen. xxxviii. we have notice of some transactions of Judah, son of Jacob; in which

is mention of Hirah, the Adullamite; of a place called Chezib; and of another called Timnath, ver. 1, 5, 12. Hirah, the Adullamite, was probably an inhabitant of Adullam, a town west of Hebron, mentioned frequently in the history of David's flight from Saul.

OF CHEZIB.—Chezib is only mentioned in this passage; it is said by Eusebius and Jerome, to have been situated near Adullam, and to bethen uninhabited.

No. 136. OF TIMNATH.—Timnath, is in all probability that in the border of Judah, (Josh. xv. 10.) allotted to the tribe of Dan, (Josh. xix. 43.) and mentioned in the story of Samson.

No. 137. OF THE LAND OF GOSHEN, AND RAMESES.—The following chapters of Genesis, relate the various circumstances which befell Joseph in Egypt; where he was promoted to the highest degree of honour, and power, next to the king; and how he sent for his father Jacob, his brethren, and their families, out of Canaan, and settled them in Egypt, in a district called the *land of Goshen*. This is also called the *land of Rameses*. Gen. xlvii. 11. And the seventy interpreters render Goshen, by *Ἡρώων-πόλις*, *Heroumpolis*, or city; which by some writers is simply called *Heroum*, and is, by the ancient geographers, placed in the eastern part of Egypt, not far from the Arabian gulf. So that from hence we infer, that the land of Goshen was situated in the easterly part of Egypt, betwixt the river Nile, and the town called Heroum; and consequently, that therein stood the city of Rameses. [If the *land of Rameses*, do not refer to the property of a person.]

No. 138. OF THE CITY ON.—Within the same country, or near it, stood the city On, of which Joseph's father-in-law was priest, and which was called by the Greeks Heliopolis, *the city of the sun*. It is thought to be the same with Ir-cheresh, Isaiah xix. 18, which is indeed, rendered in our translation, *the city of destruction*, but may be rendered (as in the margin) *the city of the sun*.

No. 139. OF ATAD, AND ABEL-MIZRAIM.—Jacob, on his death-bed, charged his sons to bury him, when dead, *with his fathers, in the cave of Machpelah*. Accordingly Joseph, accompanied with his own brethren, and the principal persons among the Egyptians, attended his father's corpse to the burying-place bought by Abraham. And "when they came to the threshing-floor of Atad, they mourned with a great and very sore lamentation; Joseph making there a mourning for his father seven days." Hence the Canaanites called the place Abel-mizraim, i. e. the mourning of the Egyptians; as they looked on the whole company as Egyptians, by reason of their coming out of Egypt. Where this threshing-floor of Atad, or Abel-mizraim lay, is not certain; but it probably was not far from where Jacob was buried; and so not far from Hebron.

WHAT IS TO BE UNDERSTOOD BY "BEYOND JORDAN," GEN. I. 10, 11, WHERE MOSES PROBABLY PENNED HIS HISTORY.—But though the particular situation of this place, cannot be inferred from sacred history, yet from thence may be well inferred, whereabouts it was

that Moses penned his history. For we are told, Gen. 1. 10, that the threshing-floor of Atad was *beyond Jordan*; and likewise, ver. 11, that Abel-mizraim was *beyond Jordan*. Now, since it is absurd to suppose, (as some do notwithstanding) that the corpse of Jacob was carried into the cave of Machpelah, such a round-about way as the Israelites went afterwards (for their sin of unbelief) into the land of Canaan; it remains to suppose, that these places are said to be beyond Jordan (not in respect of Egypt, whence Jacob's corpse was brought, but) in respect of the place where Moses was, when he wrote his history; which consequently was in the country east of Jordan. Nor are there wanting other considerations to confirm this opinion. Now it being supposed, that Moses, when he wrote this historical account, was east of Jordan; then it clearly follows, that the threshing-floor of Atad, or Abel-mizraim, beyond Jordan, laid west of Jordan; namely, not far from Hebron, as has been observed.

Thus we have gone through the geographical part of the first book of Moses's history, called Genesis; which concludes our first part.

PART THE SECOND.



CHAPTER I.

OF THE LAND OF EGYPT, AND PLACES THEREIN, MENTIONED IN THE OLD TESTAMENT.

THE second book of Moses, called Exodus, is named from its treating principally of the Exodus, i. e. the going out of Israel from Egypt. But before we accompany that people out of Egypt, it seems proper here to say, what is requisite to be said, concerning the land of Egypt in general, or the particular places of it, mentioned in the Old Testament.

No. 140. EGYPT IN GENERAL; AND ITS NAMES IN SCRIPTURE.—The name, whereby this country is generally denoted in Hebrew, is the land of Mizraim. It was so called, from its being planted after the flood, by the descendants of Mizraim, a son of Ham. It is, three or four times in the Psalms, styled the land of Ham; whence it is probable, that Ham settled, with his son Mizraim, in this country. For it cannot be reasonably supposed, that the land of Mizraim is called the land of Ham, only because Ham was the father of Mizraim; for then the land of Canaan, or of Cush, other sons of Ham, might be as well denoted by this title. Since therefore only the land of Mizraim, is in holy Scripture entitled the land of Ham, it must be for some special reason; and the most probable seems to be that now mentioned. The Arabians still call this country *Masr*, and

the Turks call it *Misr*, agreeably to the Hebrew Mizraim. Plutarch has observed, that in some of the sacred offices of the ancient Egyptians, it was called *Chemia*, for *Chamia*, which is plainly from Cham, or Ham.

In heathen writers it has several names; but the most usual is, Egypt; thought to be composed of the Greek word *αἴα*, *aia*, (from the Hebrew *אֵי*,) a *land*, or *country*, and Coptus, the name of a city in Egypt. Certain it is, that the Christians of this country were, and still are, called Copti; and have an alphabet styled the Coptic, or Egyptian, alphabet; [but some think, that as the original Ethiopia was called Aetia, *the eagle*, so Egypt was called Gupt, *the vulture*; whence Ai Gupt, *the land of the vulture*; or, possibly of the *hawk*, reckoned among the same species of birds, which was the national emblem of Egypt, and considered as its tutelary divinity, *the land of the hawk*. For another derivation of this name, *vide* the GEOGRAPHICAL EXCURSIONS.]

THE SITUATION OF EGYPT.—This country has been generally esteemed part of Africa, being bounded by other countries of the African continent west and south; by the gulf of Arabia, or the Red Sea, and the isthmus of Suez, (by which it joins Asia) east; and by the Mediterranean Sea north.

ITS FERTILITY.—It has been constantly noted for fruitfulness, which has been equally constantly attributed to the overflowings of the river Nile. It was styled the granary of the Roman people, while subject to the Romans; and now it is subject to the Turkish empire, it is the principal country that furnishes Constantinople with grain.

OF THE LEARNING OF THE EGYPTIANS.—The inhabitants were regarded by the heathen, as the first proficient in geometry, arithmetic, astronomy, physic, and magic, or sorcery. Of their ability in the last, we have remarkable instances. Exod. vii. 11, &c. They expressed their conceptions by figures of birds, beasts, trees, &c. termed hieroglyphics (i. e. Priestly, or sacred writing.) Thus, for a year, they are said to have painted a snake with his tail in his mouth; to shew how one year succeeds another, without interruption. And this hieroglyphic is used now by some of our almanic-makers. From the Egyptians, Pythagoras and Democritus among the Greeks are said to have learned their philosophy; Lycurgus, Solon, and Plato, their forms of government; Orpheus and Homer, their poetical fictions of the gods; Dedalus, statuary; and other arts and sciences are thought to be derived from Egypt to Greece.

From hence the reader may better understand the full import of that text, Acts vii. 22, where Stephen saith of Moses, "he was learned in all the wisdom of the Egyptians," thereby expressing the great learning of Moses.

GYPSIES AMONG US, WHENCE SO CALLED.—As to the present state of learning among the Egyptians, nothing is at this time left of it, but an affectation of divination and fortune-telling: by which, and

some cheating tricks, in which they are well practised, great numbers get their livelihood, wandering from one place to another. And this has given occasion to vagabonds, and stragglers, of other nations, who pretend to fortune-telling, to assume the name of Egyptians, (or, gypsies.)

CITIES IN EGYPT MENTIONED IN SCRIPTURE. No. 141. OF ZOAN.—Of the places mentioned in the Old Testament, I begin with the city Zoan, not only as being (if not the city of Egypt first mentioned in sacred history, for the Syriac version reads *Zoan*, not *Zoar*, Gen. xiii. 10, yet) the ancientest city in this country, and probably the first royal seat of the Pharaohs, or most ancient kings of Egypt. That it was the first built city of Egypt, is probable from Numb. xiii. 22, where we read that “Hebron was built seven years before Zoan in Egypt.” By this remark, the sacred historian no doubt designed to manifest the antiquity of Hebron, which was most effectually done, by choosing the most ancient city of Egypt. And this is confirmed by the other consideration, that Zoan was the original royal city of the Pharaohs, the most ancient kings of Egypt. For several of the miracles wrought before Pharaoh, are said, Psalm lxxviii. 12, to be done *in the field of Zoan*. Moreover, Isaiah the prophet, foretelling calamities to come upon Egypt, expresses himself thus, chap. xix. 11, “Surely the princes of Zoan are fools; the counsel of the wise counsellors of Pharaoh is become brutish.” Where, by the mention of the princes of Zoan, is plainly denoted that Zoan was the city where the princes of Egypt chiefly resided; and where Pharaoh held his councils of state. It is true, indeed, that in the same chapter, ver. 13, we have mention of the *princes of Noph*; and chap. xxx. ver. 4, the prophet speaking of the Israelites applying to Egypt for succour, says, “their princes were at Zoan, and their ambassadors came to Hanes.” Whence it appears, that Noph and Hanes were two other cities of Egypt, where the king did sometimes reside; but still it seems probable, that Zoan was then the capital city; inasmuch as it is first named. It is likewise mentioned by the prophet Ezekiel, chap. xxx. 13.

ZOAN, THE SAME WITH TANIS.—Zoan was called by the Greeks, *Tanis*; and is rendered by the Seventy *Tanin*, or *Tanis*; indeed the Hebrew letter ז, *Tzade*, which we render by *Z*, is by the Greeks rendered in other words, by *T*; as the Hebrew *Tzor*, was by the Greeks and by the Latins called *Tύρος*, *Tyrus*; and by us *Tyre*.

Zoan being the same with Tanis, hence we have some certainty of its situation; for Tanis was placed not far from the Mediterranean Sea, and near the second mouth of the river Nile, reckoning from the east, to which it gave name. For the first considerable mouth of the Nile east, was called the Pelusian Mouth, from the adjacent city of Pelusium; the second, or next to it was called the Tanitic Mouth, or the mouth by Tanis.

No. 142. OF NOPH.—The next city of Egypt, mentioned in Scripture, which I shall here notice, is Noph, which is by the

Seventy rendered Memphis; it was very famous for its pyramids, esteemed among the wonders of the world. This city stood above the separation of the Nile from one stream, into those several streams, whereby it empties itself into the Mediterranean Sea. Here stood a celebrated temple of Serapis; and temples of other Egyptian idols, to which the prophet Ezekiel peculiarly refers, when he says, "I will also destroy the idols, and will cause their images to cease out of Noph." Ezek. xxx. 13.

NO. 143. OF THE PYRAMIDS.—Memphis is celebrated by heathen writers, for nothing more, than for the pyramids built in its neighbourhood, in a sandy plain, where the sight may extend itself far and wide, without hinderance: these pyramids are by the Arabs called *Djebel Pharaon*, and by the Turks *Pharaen Doglary*, that is to say, *Pharaoh's mountains*; three, which may be seen from Cairo and a great way beyond it, are larger than the others. Of these three pyramids, two are closed; but the largest is open, and is that which travellers ascend, and enter into.

It is worth knowing, that Lincoln's Inn Fields in London, is the size of the great pyramid.

The following description is principally taken from NORDEN.

"There are four, that deserve the greatest attention of the curious; for, though we see seven or eight others in the neighbourhood, they are nothing in comparison of the former, especially since they have been opened, and almost entirely ruined. The four principal are almost upon the same diagonal line, and distant one from another about four hundred paces. Their four faces correspond precisely to the four cardinal points, the north, the south, the east, and the west.

"The two most northerly pyramids are the greatest, and have five hundred feet perpendicular height. The two others are much less, but have some particularities which occasion their being examined and admired.

"The situation of the pyramids, with their adjacent parts, shews in what manner they have been raised upon the rock, at the foot of the mountains. The rock not being throughout even, they have smoothed it by the chissel; as we discover in several places; and this artificial plain has a sloping on the north side, and on the east side; which favoured on the latter the making of divers causeways, that gave conveniency of transporting the materials necessary for the pyramids. This plain may have fourscore feet of perpendicular elevation, above the horizon of the ground, that is always overflowed by the Nile; and it has a Danish league in circumference.

"Though this plain is a continued rock, it is however, almost all covered with a flying sand, which the wind brings thither from the high mountains adjacent. They find in this sand a great number of shells and petrified oysters, which is so much the more surprising, as the Nile never rises high enough to overflow this plain; besides that, though it should reach thither, it could not be considered as the cause of them, since this river neither carries, nor

has throughout its whole course, any shell-fish. It might be asked, from whence come these shells of such kinds as one finds on the pyramids themselves?

[" Although there are no shell-fish in the Nile, yet they abound in the Red Sea ; where Maillet observes, there are oysters of the mother-of-pearl kind, that are of an exquisite taste." And Dr. Shaw says, " That there would be no end of enumerating the great diversity of shells which adorn the banks, or lie in the shallows of the Red Sea. The *concha veneris* is seen in a great variety of spots and sizes : whilst the turbinated and bivalve shells of all kinds, are not only common and in great luxuriance of colours, but are also sometimes so exceedingly capacious, that there have been found some, of the former sort, which were a foot and a half long, and of the latter, that were as much in diameter. The very furniture and utensils of their houses are furnished by them ; the *nautilus* supplying the place of a cup, and the *buccinum* that of a jar, whilst the *concha imbricata* is what they usually serve up their food in." p. 387.

" Now the distance of the Red Sea from the pyramids is not so great, but that violent winds, which are frequent in such countries, and carry away whole mountains of sand, might well be supposed to take up likewise some of the smaller shells, and deposit them on the pyramids.]

" It is necessary to be very near this northern pyramid, and, as I may say, measure its own greatness by itself, to be able to discern the extent of this enormous mass. It is, as well as the others, both great and small, without any artificial foundations. Nature has furnished it with them, by means of the rock, which is in itself strong enough to support the weight, which truly is immense.

" The external part of the pyramid is chiefly built of great square stones, cut from the rocks, which are along the Nile, and where, at this day, we see the caves, from whence they have taken them. The size of these stones is not equal. It might be thought, that each range should form a step round the pyramid. But it is not so in reality. The architect has only observed the pyramidal figure, without troubling himself about the regularity of the steps. [The number is 208 or 210 in one side.]

" These stones are nothing near so hard as might be imagined, on account of their having subsisted so long a time. They owe their preservation properly to the climate, where they are ; which is not subject to frequent rains. Notwithstanding this advantage, one observes, principally on the north side, that they are rotten. The external layers are compacted only by the weight itself of the stones, without lime, without lead, and without cramps of any metal. But, as to the body of the pyramid, which is full of irregular stones, they have been obliged to employ there a mortar, mixed of lime, earth, and clay. This is clearly remarked at the entrance of the second passage of the first pyramid, which has been opened by force.

" Its entrance is on the north side. At its four angles, it is easily perceived, that the lower stones are the first angular and funda-

mental stones; but beyond that, quite to the middle of each face, the wind has formed a slope of sand, which on the north side rises so high, that it gives a commodious ascent quite to the entrance of the pyramid.

“The architrave of the first passage, which begins at this opening, seems to promise a portal; but, after having caused it to be cut, without finding behind any thing but stones, like to those which have been made use of for building the pyramid, they gave over the attempt of seeking any other opening, than that which they had already discovered.

“This opening leads successively to five different passages, which, though running upwards and downwards, and horizontally, tend all towards the south, and terminate in two chambers, the one underneath, and the other in the midst of the pyramid.

“All these passages, excepting the fourth, are almost of the same size, namely, three feet and a half square. They are likewise all of the same kind of fabric, and lined on the four sides by great stones of white marble, so polished, that they would be unpassable, had it not been for the artifice they have used. And even though we find there at present, from step to step, little holes cut for resting the feet in, it costs still a great deal of trouble to advance forwards; and he that makes a false step, may depend upon it that he will fall backwards, in spite of his endeavours, quite to the place from whence he set out.

“When you have passed the two first, you meet with a resting-place, which has on the right hand an opening, for a little passage, or well, in which one finds nothing but bats, and another little resting-place. After having suffered there a good deal of inconvenience, you have the disagreeableness of not seeing its outlet, on account of the sand which stops it up.

“From the first resting-place which I have mentioned, the third passage leads to a chamber of a moderate size, half filled with stones, that have been taken from the wall on the right, in order to open there another passage, which terminates not far distant in a niche. This chamber has a sharp-raised vault, and is throughout coated with granite, formerly perfectly polished; but at present extremely blackened by the smoke of torches, that are made use of for visiting this chamber.

“After having returned, by the same way, you climb up to the fourth passage, which is furnished with a raised way on each side. The passage is very high, and has an arch that is almost sharp-raised.

“The fifth passage leads to the upper chamber; and before you arrive at it, you find in the middle of the passage a little apartment, which is somewhat higher than the passage, but not wider. It has on each side an incision made in the stone, probably in order to introduce there those stones, which were designed to close up the entrance of the chamber, which, like the preceding, is coated, and covered with great stones of granite.

“One finds, on the left side, a sarcophagus of granite, which

has merely the figure of a paralleliped, without any ornament besides. All that can be said of it is, that this piece is very well hollowed, and that it sounds like a bell, when you strike it with a key.

“To the north of the sarcophagus, you perceive a very deep hole, made since the building of the pyramid was finished. The reason of it is not known: it is however to be presumed, with a great deal of probability, that there was underneath some cavity; for it looks as if the pavement had fallen of itself, after the foundation of the chamber had sunk in.

“The three other great pyramids, as I have already remarked above, are situated almost on the same line as the preceding, and may be about five or six hundred paces one from another.

“That which is the nearest to the first, and which is commonly called the second, appears to be higher than the first; but that is owing to the foundation, which is more elevated; for in other respects they are both of the same size. They are likewise entirely alike, and differ only in this, that the second is so well closed, that you perceive not the least mark which shows that it has been opened. Its summit has been coated, on the four sides, with granite, so well joined, and so well polished, that the boldest man would not attempt to go up it.

“On the eastern side you see the ruins of a temple, the stones of which are of a prodigious size; and on the western side, at about thirty feet deep, there is a passage hollowed in the rock, upon which the pyramid rests; which shows that it was necessary to lower the rock so much for forming the plane.

“The third pyramid is not so high as the two former, by a hundred feet; but in other respects it resembles them entirely as to structure.

“The fourth pyramid is still one hundred feet less than the third.

“These four great pyramids are surrounded by a number of others that are smaller, and which, for the most part, have been opened. There are three of them to the east of the first pyramid; and two among them are ruined in such a manner, that one discerns not in them even the chamber. To the west of the same pyramid, we find a great number of others, but all likewise ruined.

“About three hundred paces to the east of the second pyramid, you see the head of the great and famous Sphinx, which was transformed, having the human head, eagle's wings, and lion's body.

“When you are got to the entrance of the first pyramid, you discharge some pistols to fright away the bats: after which you make two Arabs enter, and remove the sand, which almost entirely stops up the passage.

“After these necessary preliminaries, you must have the precaution to strip yourself entirely, and undress even to your shirt, on account of the excessive heat that there constantly is in the pyramids. You enter in this condition, into the passage; and every one has a wax candle in his hand; for the torches are not lighted till you are in the chambers, for fear of causing too much smoke.

“When you are arrived at the extremity of the gallery, where the passage is forced, you find an opening, which has barely a foot and a half in height, and two feet in breadth. It is, however, through this hole, that you are obliged to pass, by creeping. The traveller commonly lays himself on the ground; and the two Arabs, that went before, take each one of his legs, and drag him thus through this difficult passage, over sand and dust. Luckily this passage is no more than two ells in length: otherwise this toil would be insupportable to any one that was not accustomed to it.

“After having passed this strait, you find a large place, where you commonly take breath, and make use of some refreshments. This gives courage for penetrating into the second gallery, which is well worthy of observation.

“These passages, as I have already mentioned, are very slippery. Luckily they have cut, from step to step, round holes, which enable you to advance commodiously enough, though always stooping.

“At the extremity of the resting-place begins the third gallery, which leads to the inferior chamber. It runs horizontally, and in a straight line.

“All the inside of the chamber is, in like manner, covered with stones.

“When you have visited the lower chamber, you return back again, along the horizontal passage, to get to the resting-place, which deprives the fourth gallery of its acute angle, by which it joined the second gallery, and obliges you to ascend upwards, by fastening your feet in some notches, made on each side of the wall. It is by this means that you arrive at the fourth gallery, that goes with an ascent. You advance with crouching. For though it is twenty-two feet in height, and has a raised way on each side, it is, however, so steep and so slippery, that if you happen to fail of the holes, made for facilitating the ascent, you slide backwards, and return in spite of yourself, quite to the resting-place.

“These difficulties surmounted, you repose yourself a little at the end of the gallery, where you meet with a little platform. You must afterwards begin again to climb. But as you presently find a new opening, where you can keep yourself erect, you soon forget that trouble, by contemplating a sort of a little room, which at first is no more than a palm's breadth larger than the galleries, but it enlarges itself afterwards on both sides; and at length, by stooping yourself for the last time, you pass the remainder of the fifth gallery, which leads in an horizontal line, to the upper saloon, of which I have given the description.

“When you are in this saloon, you commonly make some discharges of a pistol, to give yourself the pleasure of hearing a noise, that resembles thunder.

“As soon as you are got out of the pyramid, you dress yourself; wrap yourself up well; and drink a good glass full of strong liquor; which preserves you from the pleurisy, that the sudden change from an extremely hot air to a more temperate, might occasion. Afterwards, when you have regained your natural heat, you mount

up to the top of the pyramid, in order to have a prospect from thence of the country round about, which is charming to behold. You there perceive, as well as at the entrance, and in the chambers, the names of abundance of persons, who have visited, at different times, this pyramid, and who were willing to transmit to posterity the memory of their travels.

“The pyramids of Dagjour terminate near Meduun, where is the most southern of all. The more distant you are from it, the more it strikes the sight; but when you approach it near, it does not seem of great consequence, being built only of large bricks, hardened by the sun; which is the reason that the Arabs, and the Turks, call it commonly *the false pyramid*. You discover it at a great distance; and so much the more distinctly, as it is not so near the mountains, nor in the neighbourhood of the other pyramids. It is elevated upon a little hill of sand. Its four sides are equal, and descend with a slope to the horizon, in form of a glacis. It has three or four degrees or steps, the lowest of which may have twenty feet of perpendicular height.

“This pyramid has not been opened. The pyramids of Dagjour do not differ from those that are opposite to Cairo. They have, however, suffered more, since they are much more damaged: from whence one may presume, that they are more ancient. There are two of them, which are not inferior in grandeur to that of Cairo; but their fabric is not so neat, nor so well contrived, as that of the others. Some are built perpendicularly, and as it were by steps or stories; it would not, however, be possible to mount up by them, on account that each step, or story, is between thirty and forty feet high.”

Dr. Pococke observes, “that the pyramid of unburnt brick was doubtless built near the plain, on account of the brick. It seems to be made of the earth brought by the Nile, being of a sandy black earth, with some pebbles and shells in it; it is mixed up with chopped straw, in order to bind the clay together, as they now make unburnt bricks in Egypt, and many other eastern parts.”

OBSERVATIONS CONCERNING THE PYRAMIDS IN GENERAL.—The pyramids in general, it is supposed, had a passage, which led into a chamber or room, where were deposited the corpses of those, for whom these structures were respectively made. That they were placed regularly, and that each of the three great ones, were at the head of ten little ones, which are so ruined, as scarcely to be known, at the time when Milton (our countryman, who gives this account) was there. Nevertheless, it was then judged, that there had been above a hundred, great and small. But Le Bruyn says hereupon, that if Milton saw them, they are since buried in the sand.

[The reader will find in the GEOGRAPHICAL EXCURSIONS, further testimonies respecting these famous structures, and reasons supporting the conjecture, that the Israelites laboured on them during their bondage in this country.]

THE MAGNIFICENCE, ETC., OF THESE BUILDINGS.—I hope I may

the more easily be excused for insisting so long on these pyramids, as being the only one this day remaining of the Seven Wonders of the world, which the ancients so much boasted of. And Thevenot affirms that these pyramids are really wonders, worthy of the ancient kings of Egypt, who for magnificence of buildings, exceeded all others of their time; and I believe (adds he, without disparagement to any) that no prince in the world is able to raise such works, as well for the difficulty of piling up so many huge stones one over another as for the tediousness of the labour. And Le Bruyn observes, that it is pity historians have not transmitted down to us, what instruments and machines were made use of for to raise such great stones to so great a height.

THE PYRAMIDS NEAR MEMPHIS.—Le Bruyn tells us, that it is believed, that where these pyramids stand, is the place, where formerly they buried their dead, and that it belonged to Memphis: that all the Arabian historians agree in this, that Memphis stood in the same place, where these pyramids are, over against Old Cairo. Thevenot says, that having viewed the pyramids, he went to the plains where the mummy pits are; and that this plain begins near the place where the stately city of Memphis heretofore stood, of which some marks are still to be seen on the Nile. There are, adds he, several pyramids (namely, besides those already mentioned) in this plain, and that for several miles together. And at the end of the same chapter he says, that not far from the mummies towards the Nile, are some remains of a large town, which was Memphis, the inhabitants whereof were buried where the mummies are, the ancients not burying within towns.

We have no mention of Noph, or Memphis, in the history of Joseph, nor till the time of the prophet Isaiah. And if we consider what has been observed, occasionally, in this chapter, concerning Memphis, Old Cairo, and New Cairo, it appears, that Old Cairo rose out of the ruins, or decay, of Memphis, being placed east of the Nile, opposite to Memphis on the west: and that on the decay of Old Cairo rose New Cairo, about a quarter of a league from the former. And hence New Cairo is called by the Arabians *Masr*, by the Turks *Misr*. As these names are evidently derived from Mizraim, the founder of the Egyptian nation, they were in all probability the very names, by which the city Memphis was anciently denoted.

New Cairo is vulgarly called *Al-Kair*, from whence we Europeans call it Cairo. I suppose that such as understand the Hebrew, may think that there is an obvious etymology of this appellation; for *Kir* in Hebrew, denotes a city; whence we find the names of several cities in the Old Testament begin with *Kir*, or (which comes to the same) *Kirjath*, as *Kirhareseth*, *Kirjath-arba*, *Kirjath-baal*, &c., also some cities simply denoted *Kir*. Whence it is not unlikely that the ancient Egyptians might commonly denote Memphis by the name of *Al-Kair*, i. e. *the city*, as being then the chief city. We have several instances of the like nature preserved among our old Britains, in Wales: as *Caernarvon*, *Caermathen*,

Caerdigan, or Cardigan, &c. [*Al-Kahira*, I believe, imports in Arabic, *the victrix*, q. "the city of victory."]]

There are in Old Cairo, three christian churches, dedicated to St. Barnabas, St. George, and St. Sergius. The first is the chief; under which is a kind of chapel, deep and dark; this it is said was formerly a little house, or grot, where Joseph and the Virgin Mary lived, with our blessed Saviour, then a child.

But there is another place more remarkable, generally visited by travellers, on account of its being believed to be the place chosen by Joseph and Mary to dwell in during their retirement into Egypt. The village is two good hours east from New Cairo, and is called *Matarea*. Here they shew the house, in which it is said Joseph and Mary lived, which is a square chamber, the floor whereof is paved. There is also a fountain or square well. The water of this well is distributed in the gardens hereabouts, being drawn up by a wheel turned by oxen. Some pretend that this water comes (under ground) from the Nile; others say, there is a spring. And this latter opinion seems more probable, because the place is far distant from the Nile, and because when the water of the Nile is very thick, this (as the inhabitants affirm) is always clear; besides, the name of the place favours this opinion, for *Matarea* comes from *Matarug*, (as La Bruyn writes the word) which signifies cool water; or (as Thevenot writes it) *Matharee*, comes from *Matareth*, which signifies fresh water. In a garden near this place, is a great piece of a tree, which they say was there, in the time of Joseph and Mary. Many fables are told of this tree, and travellers generally take a piece of its wood, which brings great profit to the master of the garden.

No. 144. OF PATHROS.—I proceed now to the remaining places of Egypt, that occur in sacred history. The next I shall speak of, is Pathros, mentioned by the prophets Isaiah, Jeremiah, and Ezekiel; it is not always rendered the same by the Seventy: for Isai. xi. 11, they render *Babylonia*; Jer. xlv. 1, 15, by *Pathura*, and Ezek. xxix. 14, and xxx. 14, *Pathora*. In the first text they seem to have taken *Pathros* for a city named *Babylon* in Egypt, probably built by some settlers from Chaldean Babylon. It stood on the eastern branch of the Nile, and was at, or near *Bubastos*. It is scarcely to be doubted, but that by *Pathros* here is understood the place denoted by the same Hebrew name in the other prophets, and consequently a city and country in Egypt. In Ezek. xxx. 13, it is mentioned with *Noph* or *Memphis*, *Zoan* or *Tanis*, &c., and was no doubt the name of a city likewise. And Jer. xlv. 1, it is expressly styled the *country*, or *land*, of *Pathros*. It is well known, that Egypt was distinguished into several Nomi, or districts, usually denominated from the principal town in each: the district of Memphis was styled *Nomus Memphites*, &c. Wherefore, since we meet in Pliny with a *Nomus Phanturites* (probably for *Phaturites*) and in Ptolemy with a town *Pathyris* (corruptly, as is thought, written *Tathyris*;) it is conjectured, that this *Pathyris*, which gave name to the *Nomus Pathyrites*, or *Phaturites*, was the *Pathros* of

the Hebrew text. If so, it lay in that part of Egypt, properly called Thebais, the south of Egypt, largely taken. For as Egypt was distinguished into many *nomi*, or lesser divisions; so was it early distinguished into greater divisions, that to the north being more specially called Egypt, and that to the south being called Thebais. And it is not improbably thought, that this distinction is alluded to by the prophets, when, together with the land of Egypt, they mention the land of Pathros. Thus Isai. xi. 11, "In that day the Lord shall set his hand, to recover the remnant of his people—from Egypt and from Pathros." So Jer. xlv. 1, "The word that came to Jeremiah, concerning all the Jews which dwell in the land of Egypt,—and in the country of Pathros." And Ezek. xxix. 14, "I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros." In which places, the land of Pathros seems to be plainly distinguished from the land of Egypt; and therefore, as by "the land of Egypt" is to be understood Egypt, specially so called, so by the land of Pathros is to be understood (not only the Nomus Pathyrites beforementioned, but) the other great division of Egypt, called by the Greeks *Thebais*, from Thebes, a city standing in it; of which I shall speak next, after observing, that the Tathyris, or Pathyris, of Ptolemy, lay somewhat remote from the river Nile, west, towards Africa, not far from Memnon, and over against Thebes, of which we are going to speak.

No. 145. OF No, OR AMON-NO.—The city which in our translation is rendered *No*, (Jer. xlvi. 15; Ezek. xxx. 15, 16.) is by the Seventy rendered *Diospolis*, or *the city of Jove*. Now there was a city of this name, on that branch of the Nile, which ran by Zoan, or Tanis. But Bochart thinks, that the Diospolis of the Seventy, is rather the more famous city of that name, in the south of Egypt, otherwise called Thebes. He supposes, that the Jove, from whom this city was called Diospolis, is Ham, third son of Noah, and father of Mizraim. His opinion is founded on this, that what we translate (Jer. xlvi. 21.) *the multitude of No*, is in the Hebrew text *Amon-No*, meaning, the god Amon, in honour of whom is a temple in the city No. Whence this city was styled Amon-No, in other places of Scripture. Now, it is very probable that Ham was the Amon here worshipped, as well as Jupiter Amon, or Ammon, whose oracle was so famous in the adjacent parts of Africa. This Amon-No, Diospolis, or Thebes, is reported to have been extraordinarily large, and to have had a hundred gates, whence it was surnamed Hecatompylæ, i. e. hundred-gated. It was also so beautified with colosses, obelisks, temples, palaces, and other stately buildings, and ornaments, that it was thought to be (as Dr. Heylin expresses it) the non-such of the whole world. But how stately soever it was, there was nothing left of it but ruins, in the time of the poet Juvenal. It must not be omitted, that the Chaldee paraphrast understands Alexandria by No, and herein is followed by some modern writers. I shall speak of Alexandria hereafter.

No. 146. OF SYENE.—Being now in the south of Egypt, I shall speak next of Syene, a city mentioned in Scripture, and esteemed usually the most southern city of Thebais, consequently the last city of Egypt towards Ethiopia. Hence the prophet Ezekiel, speaking of the desolation that God would bring on all Egypt, from one end of it to the other, says, “therefore thus saith the Lord God;—behold, I will make the land of Egypt utterly desolate, from the tower of Syene, even unto the border of Cush;” meaning from the south of it, where stood Syene, to the north-east of it, where it bordered on Cush, or Arabia. This city is said to be situated directly under the tropic of Cancer, and to have had a deep well sunk in it by some astronomers; which when the sun entered into the sign of Cancer, was totally enlightened at noon, with the solar beams, without any shadow; so perpendicularly was the body of the sun at that time over the well.

No. 147. OF MIGDOL.—Let us now return into Egypt more specially so called, and here, towards the end of the Red Sea, on the western shore of it, was situated a city called Migdol, one of those wherein the Jews dwelt, who took Jeremiah the prophet with them into Egypt, chap. xlv. ver. 1. “The word that came to Jeremiah concerning all the Jews, which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros.” Where as we have the two general divisions of Egypt plainly intimated, 1, the land of Egypt; 2, the land of Pathros; so it is plainly intimated, that Migdol, Tahpanhes, and Noph were situated, not in the country of Pathros, but in the land of Egypt. This has been already shewn to be true concerning Noph or Memphis, which lay in the northern division of Egypt, somewhat above the division of the Nile, and it will appear to be true likewise concerning Migdol, and Tahpanhes. For that Migdol was situated near the end of the Red Sea, on the western shore of it, seems clear from the history of the journeyings of the Israelites out of Egypt. For Exod. xiv. 3, we read, that the last encampment of the Israelites, before they went across the Red Sea, was between Migdol and the sea. The Seventy render this name Magdolos; and since we meet with a city of this name in Herodotus, we need not doubt but that they were the same place.

No. 148. OF TAHPANHES.—North of Migdol, and not far from Pelusium, a celebrated port of Egypt on the Mediterranean Sea, lay Tahpanhes, or Tahapanhes, or Tahapnehes, or as abridged by the prophet Isaiah, *Hanes*, Isaiah xxx. 4. For the Hebrew word *Tahapanhes* or *Tahpanhes*, the Seventy render Taphnas, which is easily changed into Daphnæ, or Daphne. Whence it is not doubted, but this Tahpanhes of sacred history was the city, called by Herodotus, Daphnæ Pelusiæ, not far from Pelusium, as Stephanus the geographer informs us. It is said, Jer. xlvii. 9, that Pharaoh had a house, or palace, here; probably it was a very pleasant place, and for that reason received this name. For it is not unlikely, that this name imports somewhat beautiful, or agreeable;

for we find a queen of Egypt named Tahpenes, 1 Kings xi. 19, &c. And perhaps it may be a true conjecture, that from this oriental name Tahpanes, denoting pleasant or beautiful, was originally derived the word Daphne, used by the Greeks and Latins to denote the like. [*Daphne* denotes the *laurel-tree*: was there a grove of laurels here?]

No. 149. OF SIN.—Among the cities of Egypt, Ezek. xxx. ver. 15, 16, there is mention also of *Sin*. This is rendered by the Seventy *Sain*; and because we find one of the mouths of the Nile styled *Ostium Saiticum*, i. e. *the mouth by Sais*, hence some conjecture, not without ground, that this *Sais* might be the *Sain* of the LXX. and the Hebrew *Sin*. But Bochart having observed, that the word *Sin* in the Syrian tongue signifies the same as *pelos* does in Greek, i. e. *dirt*, he conjectures that the Hebrew *Sin* was rather that city which the Greeks called Pelusium. And this opinion is confirmed, by what the prophet Ezekiel adds concerning *Sin*, when he styles it *the strength of Egypt*. For so Pelusium might well be esteemed on the east, toward the Holy Land, being situated on the eastern channel of the river Nile, and well fortified; whence it is styled by Suidas also, the key of Egypt. It is remarkable for being the birth-place of Ptolemy, the famous geographer, and the episcopal see of Isidorus, thence surnamed Pelusiota, whose epistles are still extant. Out of its ruins arose Damiatia, one of the three principal ports of Egypt on the Mediterranean Sea, at this time. Some doubt, whether Damiatia be not the same with Pelusium, as to situation. We are told that the streets of it are very dirty, so that the name of Pelusium describes it very properly. The buildings of it are ordinary, yet it is populous, and one of the principal cities of Egypt. Without the city are the ruins of a high tower, which formerly served as a light-house; and hard by it, is a round tower; and this is all the remains of antiquity found here. The Nile runs close by the city. The principal traffic of Damiatia consists in rice, which grows hereabouts in great abundance, and is carried into all Turkey.

No. 150. OF PI-BESETH, OR BUBASTUS.—South of *Sin*, or Pelusium, and on the same stream of the Nile, stood Bubastus, whereby the Seventy render the Hebrew *Pibeseth* mentioned Ezek. xxx. 17, among the cities of Egypt.

No. 151. OF ON, AVEN, OR HELIOPOLIS.—Still further south, at some distance from the said eastern channel of the Nile, stood Heliopolis, i. e. *the city of the sun*; whence it is called by Jeremiah, chap. xliii. ver. 13, Bethshemesh, *the house of the sun*: and because there was a place of this name in the land of Israel, the prophet adds, by way of distinction, *in the land of Egypt*. This place is otherwise called in the Hebrew *On*, אֹן, or אֹנִן, *Aun*; though according to the present reading, one is read *On*, (Gen. xli. 45, &c.) and the other *Aven*, Ezek. xxx. 70. It is very likely, that the Seventy read *On* in both places; as in both places they render, Heliopolis. At least it is evident, they considered them as denoting one and the

same place; also that another name of the same place was Bethshemesh, Jer. xliii. 13, which therefore they rendered also, Heliopolis, and explained, what Heliopolis they meant, by adjoining its other name, On. It was the priest of this On, or Heliopolis, whose daughter was given in marriage by Pharaoh to Joseph, son of Jacob. Josephus tells us, that this city was given to the Israelites on their coming into Egypt; and this is probable, because it lay in, or near to, the land of Goshen. In after ages, with the consent of Ptolemy Philadelphus, king of Egypt, here was a temple built for the Jews, by Onias, the high-priest, then dispossessed of his authority and office by Antiochus. This temple was greatly esteemed by the Hellenists, or Jews, who having been born, or living among the Greeks, used the Greek language, and particularly the Greek version of the Septuagint.

OF THE LAND OF GOSHEN, OR RAMESES.—It has been observed, that Heliopolis stood in, or near, the land of Goshen, that division of Egypt assigned to the Israelites for residence, and generally supposed to have occupied that tract on the east of Egypt, which lies south of the eastern channel of the Nile, on the channel afterwards called Trajan's river. It was also called the land of Rameses, from the city Rameses, built therein by the Israelites, either for a treasure-city (as it is understood by our translators, Exod. i. 11.) or for a defence against invaders on that side; on which it was usually invaded. By a treasure-city seems to be understood chiefly, a granary, or repository for corn. Such repositories seem to have been much in use among the Egyptians, since the introducing of them by Joseph. Such as understand Rameses to have been rather a fortified city, seem to be induced thereto, by its situation; this being not so much in the inland part of the country, which seems most proper for granaries or store cities, but rather in the extremity of it, on its eastern border, and so very proper for a fortified city. [I rather understand Rameses as the name of a king, and the city as called after his name.]

No. 152. OF PITHOM.—Beside Rameses, we read Exod. i. 11, that the Israelites built for Pharaoh another city, called Pithom, for the same purpose. And we find plain traces of this in Herodotus, who mentions a city in this part of Egypt, called Patoumos, or Patumus, not far from Bubastus.

No. 153. OF THE RIVER NILE, OR SIHOR.—Before I leave Egypt, I must speak of the river Nile, not only the principal river of this country, but celebrated in other countries, both anciently and at present. First as to its name. Being not only the principal, but, in a manner, the only river of Egypt, it seems to have been, for one or both these reasons, denoted originally by no peculiar or proper appellation, but the River: in the history of Exodus, we meet with it under no other name. The Hebrew word denoting a river is *Nahal*; from which is plainly derived the Greek and Latin word *Nilus*; and our English name, *Nile*.

In process of time, it had another name; for Jer. ii. 18, we read,

“What hast thou to do in the way of Egypt, to drink the waters of Sihor?” Where, by Sihor is, in all probability, denoted the Nile; especially if it be considered, what the geographer Dionysius Periegetes tells us, that the Nile was called Siris by the Ethiopians. Now Siris is evidently deduced from Sihor. And the reason why the Nile came to be called Sihor, is supposed to be from the blackness, or muddiness, of its water: Sihor in the Hebrew, signifies *black*. [The Nile in its course might have different names, in passing different kingdoms: the Ethiopians might give it one name, the Egyptians another, as they do at present: and the extent of these names might vary, as did that of the power which imposed them.]

The Seventy render Sihor here by *Gehon*, whence it is imagined, that they supposed the Gehon or Gihon, one of the four rivers of Paradise, to be the Nile. Certain it is, that Josephus is of this opinion, perhaps induced by the authority of the Septuagint; which also seems to have led many fathers and interpreters to embrace the same opinion. But how much soever this opinion, concerning the Gihon being the same river with the Nile, may have obtained, it is evidently erroneous. But it is not improbable, that the present reading of the Septuagint version may be corrupted, and that the true reading, was Γήιον, *Geion*, i. e. *earthy* or *muddy*, which well answers to the import of the Hebrew word *Sihor*.

OF THE RISE OF THE NILE.—As to the rise and course, or spring-head of the Nile, they were esteemed so utterly uncertain and unknown, as to become a proverbial saying, to denote a thing not to be discovered. The Egyptians themselves said, that the Nile came from heaven. And Homer, who is thought to have travelled and studied in Egypt, learned this doctrine there, whence he styles the Nile, *Düpetes*, i. e. *Jove-descended*. Now hereby might be meant, that the Nile was made by rain-water, of which Jupiter is the dispenser, according to the poets; or, that the Nile came from Paradise (according to the opinion above-mentioned) which they placed in heaven; not distinguishing the earthly Paradise from the heavenly. That the overflowing of the Nile is occasioned by rain, in Ethiopia, is generally believed; [and is confirmed by Mr. Bruce:] moreover, the Nile has more than one spring-head properly so called. This river is increased by several others that run into it; and after it has by a great many windings and turnings crossed Ethiopia, it enters Egypt.

As to the great plenty of its waters, the great rains, which fall for five months together, (viz. from the beginning of April to the end of August,) and afterwards run into this river, do so swell it, that Ethiopia first, and afterwards Egypt, are laid under water. So that what was at first a large river, by spreading on both sides over its banks, becomes a little sea; till fair weather returning in Ethiopia, at the beginning of October, it begins to abate; and the water, which if it stayed too long, would prevent sowing, after it has left behind it a rich mould, discharges itself into the Mediterranean Sea.

And here we may notice the wonderful providence of God, which not only sends, at a certain time, rains in Ethiopia to moisten Egypt, where it hardly rains at all; but which moreover affords to its earth a fatness, that enriches the lean and sandy soil of this country, by the mud, which the water, when it runs off, has left behind.

Another thing remarkable in this providence is, that at the beginning of June, and for four months after, the north-east winds are sent by the wise Governor of the world, loaded with vapours to cool the air in Ethiopia, and to deposit their clouds in water.

OF THE MOUTHS OF THE NILE.—As the Nile is thus remarkable, on account of its rise and overflowings, so is it on account of the several mouths, whereby it empties itself into the sea; and which were generally reckoned seven by the ancients, though some reckoned more. This difference is probably to be ascribed to the sands damming up some of these mouths, which at other times were open. At present, there are only two, or three mouths at most, which are effectually open. Neither on these arms of the Nile, can ships of great burden very well ride. The largest is near Rosetta; the other by Damiatra. The rest are narrow, and of little depth, so that they are at most but small rivers.

NO. 154. OF RAHAB, OR THE DELTA IN EGYPT.—That tract of ground, which is enclosed by the eastern and western branches of the Nile, divided below Memphis, or Old Cairo, was called by the Greeks the Delta, from its representing the shape of the Greek letter so called Δ . For the same reason, the learned Bochart thinks, this tract is denoted in the Psalms, and in Isaiah, by the name of Rahab. For, says he, the Hebrew word *Rahab* or *Raab*, is the same with the Egyptian name *Rib*, or *Riph*, whereby to this day the Delta is called, from its resemblance in shape to a pear, called by the Egyptians *Rib*. Hence in the midst of this tract, was a *nomus*, or district, named Athribis, i. e. *the heart of the pear*.

NILE WORSHIPPED BY THE EGYPTIANS.—But to return to the Nile itself, the Egyptians set no bounds to the worship they offered to it. They believed its spring to be sacred; they adored and invoked it, instituted in its honour the most solemn of their feasts, consecrated to it priests, and lastly, asserted that it descended from heaven. The Turks and present inhabitants call it, and its water, holy, because the spring is unknown to them. From Sihor came not only Siris, but Sirius, both which are names of the Nile; the latter has also been given to the Dog Star, because, say some, the overflowing of the Nile begins in the dog days. But by accounts of travellers, it seems to begin rather more early; and therefore it should be said, that the overflowing of the Nile coincides with the dog days.

Crocodiles keep for the most part high up the river, being seldom or never seen about Cairo; fish are not extremely plentiful about Cairo: but lower, the Nile is full of porpoises.

The water of the Nile is very wholesome, and the natives purge it in

a little time from its mud, by means of almond-paste. It likewise purges itself very well, if put into certain small earthen pitchers. One can hardly meet with any other water in Egypt; which is the reason why almost all cities, towns, and hamlets, are built along this river; which would render it very pleasant, to go up and down, if the country were not so impoverished, and its inhabitants not so wicked.

OF THE PAPYRUS, FROM WHICH ANCIENTLY PAPER WAS MADE.—It must not be omitted, that on the banks of this river, grow that sedgy reed, called *papyrus*, from whence is derived the name of *paper*; the leaves on which the Egyptians wrote, being made of this reed. The Egyptians divided this reed into thin films (into which it naturally parts) then laying them on a table, and moistening them with the glutinous water of the Nile, they pressed them together, and dried them in the sun. By means of which invention, books being more easily procured and preserved than formerly, Ptolemy Philadelphus, king of Egypt, made his famous library at Alexandria.

No. 155. OF ALEXANDRIA.—I have observed, that though Bochart understands Thebes in Lower Egypt by Amon-No, yet some understand thereby Alexandria, as the Chaldee paraphrast, &c.; not but that, these knew Alexandria to derive its name from its builder, Alexander the Great, many ages after the No, or Amon-No, mentioned in Scripture. But they supposed, that there was an ancient city, which, in the times of the Old Testament, stood where Alexandria now stands; and that this old city was No, which being fallen to decay, Alexander the Great approving the situation of the place, made choice of it to build there that noble city, from him called Alexandria. But however this be, it is likely that this Alexandria is the city so called in the Acts of the Apostles.

At present, this city is within almost ruined, having but few houses that are inhabited. Here is still to be seen St. Mark's church, in possession of the Christian Coptes, or Egyptians. Anciently this was very large, but at present it is no more than a little round chapel. They shew part of a pulpit, wherein they pretend St. Mark preached. It retains almost its form, and on the outside is faced with stones of divers colours. The body of St. Mark, first bishop of Alexandria, is said to have been deposited in this church, and to have lain there, till some Venetians carried it with them to Venice, where is a famous church, called St. Mark's. [This is understood of St. Mark, the Evangelist.]

OF THE JOURNEYINGS OF THE ISRAELITES FROM RAMESSES TO THE RED SEA.—The children of Israel journeyed from Rameses to Succoth, "about six hundred thousand on foot that were men, besides children." Exod. xii. 37. Rameses, it has been already observed, is doubtless the Raamses, said to be built by the Israelites for Pharaoh. Exod. i. 11. It stood in the land of Goshen, which is otherwise called the land of Rameses, as has also been observed.

No. 156. OF SUCCOTH.—Their first journey was to Succoth, a place so named from the Israelites then forming booths, or shelters there; as the word Succoth denotes. The Succoth in Egypt could not be far onward in the way to the wilderness of the Red Sea. For God “led not the Israelites by the way of the land of the Philistines, though that was near, (i. e. the nearest way into Canaan :) for God said, Lest peradventure the people repent, (of their coming out of Egypt,) when they see war,—and return to Egypt. But God led the people about, by the way of the wilderness of the Red Sea.” Exod. xiii. 17, 18.

No. 157. OF ETHAM.—We read next (Exod. xiii. 20.) that the Israelites “took their journey from Succoth, and encamped in Etham, in the edge of the wilderness,” adjoining the Red Sea. That part of the wilderness of the Red Sea, which lay next to Egypt, was distinguished by the name of the “wilderness of Etham.” Numb. xiii. 8.

No. 158. OF PI-HAHIROTH, BY THE RED SEA.—The Israelites being come to Etham, designed to have continued their journey directly eastward, and so to have immediately entered the wilderness, north of the Red Sea. But Divine Providence commanded Moses, that the Israelites should turn again to the south-west, “and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal zephon;” here they were ordered to encamp by the sea.

Pi-hahiroth, which in our English translation is considered as one proper name is rendered by the Seventy, Exod. xiv. 2, 9, as two appellative words; but Numb xxxiii. 7, 8, *Pi* is rendered as an appellative, the *mouth*, and *Hahiroth* is in both verses rendered as a proper name, *Eirot*; the article *ha* being omitted, *the mouth of Eirot*. Hence some understand a mouth, or narrow passage between two mountains, called *Eirot*; [but more probably it signifies the *gullet*, or small *gulf*.]

OF MIGDOL.—Migdol has been noticed in the foregoing chapter, as the Magdolum mentioned by the Greek historian Herodotus, especially since the Seventy render it by the same word. *Vide* No. 147. [Magdolum is much further north: this means a *tower* only.]

No. 159. OF BAAL-ZEPHON.—Baal-zephon is thought by many learned men to have been the name of an idol, which was supposed to keep the borders of the country, and to hinder slaves from making their escape out of it. Zephon is thought to be derived from the Hebrew *Zaphah* signifying to *watch*, or *spy*; [but it also signifies the *north*; and this temple might stand on the northern point of the Red Sea, where Suez now is.]

OF THE ISRAELITES PASSING THROUGH THE RED SEA, AND OTHER PARTICULARS RELATING TO IT.—The sacred historian tells us, Exod. xiv. 9, &c. that Pharaoh with his army “overtook the Israelites encamping by the sea, beside Pi-hahiroth, before Baal-zephon:” and that when the Israelites saw the Egyptians “marching after them, and drawing nigh to them, they were sore afraid;” insomuch that

they began to mistrust the Providence of God, no visible way of escape appearing; they being shut in on all sides, either by the wilderness, or by the mountains, or by the sea, or by the army of the Egyptians. But God directed Moses to bid the children of Israel to go forward toward the sea, and consequently that way, which they (probably) least of all thought to have found deliverance in. The Lord "caused the sea to go back by a strong wind all that night, and made the sea dry land; and the waters were divided: and the children of Israel went into the midst of the sea upon dry ground; and the waters were a wall unto them, on their right hand and on their left. And the Egyptians pursued after them into the midst of the sea:" but Moses, on God's command, stretching forth his hand again over the sea, "the sea returned to its strength, and the waters covered the chariots and horsemen, and all the host of Pharaoh, that came into the sea: there remained not so much as one of them." Exod. xiv. 15—30.

NO 160. THE RED SEA CALLED IN HEBREW THE WEEDY SEA, OR SEA OF SUPH.—On account of this miraculous passage, the Red Sea has been famous, among such as have been acquainted with sacred Scripture, or have had notice of this wonderful and memorable transaction. It will therefore be proper to enlarge a little on this celebrated sea. The Hebrew name of this sea is יַם סוּף, *Jam-Suph*, i. e. *the Weedy Sea*, so called from the abundance of seaweed growing there; which is noticed by several heathen writers, as Diodorus, Agatharchides, Artemidorus in Strabo, &c. whose testimonies are cited at large by Bochart. There is one place in Diodorus, lib. iii. where we may observe, that the passage of the Israelites through the Red Sea was preserved in memory among the neighbouring heathen for many ages. Diadorus's words are to this effect: "Among the neighbouring Ichthyophagi there is an old tradition, delivered down from their ancestors, that formerly the sea parting, and the waters falling back, some on one side, and some on the other, opposite to it, the whole gulf (i. e. as to its breadth) was dry, and the bottom of it appeared of a green colour but sometime after the sea returned again to its usual place." As it is not to be reasonably doubted, but this tradition refers to the miraculous passage of the Israelites through the sea; so we may from this and other testimonies observe, the falseness of that opinion, which will have the Red Sea to be named from the red colour of its waters, or of the sand at the bottom of it. And this is confirmed by one who may be called a sacred writer, for in the Wisdom of Solomon, chap. xix. ver. 7, we read, "where water stood before, dry land appeared; and out of the Red Sea, a way without impediment; and out of the violent stream, a green field."

As to the origin of this name, some think it very probable, that Mount Seir, or the mountainous tract denoted in Scripture by that name, given by God to Esau, extended southward to near the Red Sea. It is certain that Ezion-Geber stood on the Red Sea, and appertained to the kings of Edom. For Esau being surnamed Edom, i. e. *Red*, on account of his selling his birth-right to Jacob

for red pottage; hence the mountainous country, that he and his descendants possessed, is called in Scripture the land of Edom, or simply Edom. Now some of the ancient Greeks only altered the Hebrew into Idumæa. But others, understanding that Edom in the Hebrew denoted *red*, called the country of Edom by the name of Erythræa; or (which comes to the same) denoted Edom himself, the father of the Edomites, by the name of Erythræus; the Greek word Erythrus denoting *red*, like the Hebrew word *Edom*: and the Edomites being probably for some time masters of this sea: hence it came to be denoted by the name of the Idumean or Erythrean Sea. And hence the Latins, according to the signification of the Greek word Erythrus, gave it the name of *Rubrum Mare*, and we from them, the *Red Sea*. Some of the Greek writers have noticed that it was called the Erythrean Sea, from a certain famous and potent king, named Erythræus; and not from any redness of its water, or of its sand, it being no redder than any other sea, in these respects.

THE RED SEA IN ITS LARGEST ACCEPTATION.—But observe further, that the name of the Erythrean Sea, is in some authors extended beyond the gulf of Arabia, comprehending all the sea between the eastern coast of Africa and the Indies, though only this part of it has preserved this name.

Thevenot observes, that the Red Sea is by the Arabians themselves called *Bar el Colzum*, i. e. the *Sea of Clysmā*, because (says he) of the town named Clysmā, built heretofore at the most northern point of that sea. But I find it placed by geographers a little more south, on the west coast of the sea, and much about the place where the Israelites are supposed to have passed. And if it be considered, that the word Clysmā may denote a drowning, or overwhelming with water, it seems not improbable, that a town built in this place might have such a name imposed on it, in memory of the Egyptians being drowned in this sea; and for a like reason the Arabs may call this sea *Bahr el Colzum*, i. e. the *sea of drowning* or *overwhelming*. This sea grows narrower, the more northward it runs. And Thevenot tells us, that for five days that he kept along the coast of it going to mount Sinai, he could not observe it to be any where, above eight or nine miles over.

OF THE JOURNEYINGS OF THE ISRAELITES FROM THE RED SEA TO MOUNT SINAI, WITH A DESCRIPTION OF THE SAID MOUNT.—We read Exod. xv. 22, that “Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur, and they went three days in the wilderness.” And Numb. xxxiii. 8, we read, that the children of Israel “passed through the midst of the sea into the wilderness, and went three days’ journey in the wilderness of Etham.” From comparing these texts, it is evident, that the wilderness of Shur, and the wilderness of Etham, are one and the same wilderness. Shur, it has been observed, denotes in Scripture the western part of Stoney Arabia. Etham is mentioned before, as being not far from the Red Sea, “in the edge of the wilderness,”

(Exod. xiii. 20.) to which therefore it gave name. If there was any difference between the wilderness of Shur, and that of Etham, it seems to have been only this, that as Shur might have been the general name of that part of Arabia Petræa, next to Egypt, so by the wilderness of Shur was probably denoted the desert tract thereof: whereas only part of this desert tract, so much as lay nearest to Etham, was called the wilderness of Etham. It is also further observable, that from what Scripture saith concerning the Israelites passing out of the Red Sea into the wilderness of Shur, or Etham, it must follow that the Israelites passed the Red Sea, not far from the north end of it; as there Shur and Etham were situated.

No. 161. OF MARAH.—Having gone three days in the wilderness, and found no water, the Israelites came at length to a place where was water, but so bitter, that they could not at first drink of it: whence the place was named Marah, *Bitterness*. But on Moses' praying to the Lord, "the Lord shewed him a tree, (or sort of wood) which, when he had cast into the waters, the waters were made sweet." Exod. xv. 23—25. The son of Sirach, author of Ecclesiasticus, is plainly of opinion, that this alteration was made by the natural virtue of the wood: whence, beginning chap. xxxviii. with the honour and esteem due to a physician, he adds, ver. 5, "the Lord has created medicines out of the earth; and he that is wise, will not abhor them. Was not the water made sweet with wood, that the virtue thereof might be known?"

No. 162. OF ELIM.—From Marah the Israelites "came to Elim, where were twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters." Exod. xv. 27. Some commentators think, that by the tree, which was put into the waters of Marah, was denoted the Cross of Christ, which is able to sweeten the most bitter afflictions to truly pious souls; so they suppose, that the number of the wells here mentioned at Elim, (twelve) alluded not only to the twelve tribes of Israel, but also to the twelve apostles of Christ; and that the seventy palm-trees alluded not only to the seventy elders of Israel, mentioned Exod. xxiv. and Numb. xi. but also to the seventy disciples of our Blessed Saviour, mentioned Luke x. But however this be, the place where the Israelites encamped, seems to have been esteemed as a very pleasant and fruitful place, at least in comparison of the desert and barren parts about it.

No. 163. ENCAMPMENT BY THE RED SEA.—From Elim the Israelites "came unto the Wilderness of Sin, which is between Elim and Sinai." Exod. xvi. 1. But Num. xxxiii. where the sacred historian professedly gives an account of the journeys of the Israelites, we are informed, ver. 10, 11, that "they removed from Elim, and encamped by the Red Sea; and they removed from the Red Sea, and encamped in the wilderness of Sin." Whence it is not to be doubted, but that the encampment by the Red Sea, in Numbers, is omitted in Exodus, because, nothing worth notice happened there. This encampment seems to have been, either in the

plain, wherein stands the little sea-port town, called Tor, or else, in the plain or valley, near the Sea, mentioned by Thevenot, as lying at some distance before one comes to the plain or valley of Tor.

No. 164. OF THE WILDERNESS OF SIN.—As to the wilderness of Sin, which the Israelites came into, on their decamping from the Red Sea, the text of Exodus tells us, that it lay between Elim and Sinai. But, the Israelites, in going from Elim to the wilderness of Sin, making an encampment by the Red Sea, it seems probable that either they were obliged to wind their course round some mountain which hindered them from going directly forward, or else that some bay, or creek of the Red Sea came up further into the land in these parts, or both. During the Israelites' stay in this wilderness of Sin, God first sent them manna, which Divine Providence continued "for forty years, till they came to the borders of the land of Canaan." Exod. xvi. 35. Here also, God "sent quails," ver. 11—13.

No. 165. DOPHKAH, AND ALUSH, ENCAMPMENTS BETWEEN THE WILDERNESS OF SIN AND REPHIDIM.—Out of the wilderness of Sin the Israelites "took their journey, and encamped at Dophkah; and they departed from Dophkah, and encamped in Alush; and they removed from Alush, and encamped at Rephidim." Numb. xxxiii. 12—14. None of the stations or encampments here mentioned, between the wilderness of Sin and Rephidim, are noticed by Moses in the book of Exodus; because nothing remarkable occurred in these stations.

No. 166. OF REPHIDIM.—At Rephidim were several remarkable occurrences. For there being no water here, the Israelites, according to their usual way, murmured against Moses; who, applying himself to God by prayer, was ordered to go and smite the rock Horeb; from which water should issue. "And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah; (i. e. *temptation*;) and Meibah, (i. e. *chiding*, or *strife*;) because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?" Exod. xvii. 1—7. Another remarkable occurrence, at Rephidim, was the coming of the Amalekites to fight with Israel. "But Joshua discomfited Amelek and his people with the edge of the sword. And Moses built an altar, and called the name of it JEHOVAH-NISSI," (i. e. *the Lord my banner*.) Exod. xvii. 8—16. What more is requisite to be said concerning the Amalekites, shall be noticed when we come to speak of their great defeat by Saul.

No. 167. OF MOUNT SINAI; AND No. 168. OF MOUNT HOREB.—It will be proper here to take peculiar notice of the rock smitten by Moses, and from which water gushed out. This rock is expressly said to be in Horeb. But it is evident from several places of Scripture, that mount Horeb is either an adjoining mountain to mount Sinai, or that they are only two different heads, or risings, of one and the same mountain. For what is in one passage of Scripture related as done at Horeb, is in another passage of Scripture

related as done at Sinai, or, at least in the wilderness of Sinai. And as in the course of the journeyings of the Israelites, this miraculous bringing forth of water out of the rock in Horeb, is related to have been done at Rephidim, from whence the Israelites decamping, pitched next in the wilderness of Sinai, (Exod. xix. 1. 2.) so after they were there pitched or encamped, we read Exod. xxxiii. 6, that "the children of Israel stripped themselves of their ornaments, by mount Horeb;" because here they made the calf, as the Psalmist tells us, Psalm cvi. 19. And the same is affirmed by Moses, Deut. ix. 8, 9. "Also in Horeb ye provoked the Lord to wrath—when I was gone up into the mount (i. e. Mount Sinai) to receive the tables of the covenant," &c. Nay, the covenant, which God made with the Israelites at mount Sinai, is also said to be made with them in Horeb; and accordingly the ten commandments, which are set down, Exod. xx. as delivered from mount Sinai, are repeated, Deut. v. as delivered from mount Horeb.

Hence, as it follows, that the difference between mount Horeb and Sinai can be no other than above assigned; so it follows also, that by the Israelites removing their camp from Rephidim into the wilderness of Sinai, can be understood no more, than their removing from one end, or side, to another of the same mountain; or at most from one mountain to another adjoining.

The religious in these parts do (now, at least) distinguish mount Sinai, which they call the mount of Moses, from mount Horeb, making them to be adjoining mountains; and besides these, there is a third, which they have a veneration for, called by them the mountain of St. Catharine. On the top of this mountain is a dome, under which is the place, whither the body of St. Catharine (as they tell you) was brought by angels, immediately after she was beheaded at Alexandria. They add, that the body remained there three hundred years; until a good monk, having had in the night a revelation, that the body was on the top of the hill, went next morning with all the religious, who in procession brought it down to the monastery, where it was put in a fine silver shrine, that is still there. But though these particulars are fabulous, yet there is one real curiosity observed by Thevenot, who tells us, that there are many stones on this mount, wherein trees are naturally represented, and which, if broken, retain the same figure within; and that some of them are very large.

During a thousand years, says Thevenot, the Greeks have been in possession of the monastery of St. Catharine, it being given them by the Greek emperor Justinian. It is a great monastery and very strong; it had also, an annual revenue of sixty thousand dollars from christian princes. They gave (adds Mr. Sandys) alms daily to the Arabs, to be better secured from outrage; yet would not suffer them to enter the monastery, but let it down from the battlements. These monks have a bishop, called the bishop of mount Sinai, on whom depends all the convents and chapels about that mountain, and the convent of Tor, too. This bishop depends not on the patriarch of Alexandria.

This great monastery of St. Catharine stands at the foot of mount Sinai, or (that which is now called) the mount of Moses. From which monastery there were formerly steps up to the very top of the mountain, computed fourteen thousand in number. At present, some of them are broken; those that remain are well made, and easy to go up and down. One may judge of the height of St. Catharine's mount, by this, which certainly (says Thevenot) is not so high as that by a third part, and yet has fourteen thousand steps up to the top of it. There was much snow both on the mount of Moses and that of St. Catharine, when Thevenot was there, which was in February. There are in several places of Moses's mount, good cisterns, especially near the top, there is a fair and good one. There are two churches on it, one for the Greeks, another for the Latins. From the Greek church you enter that of the Latins, which is dedicated to the ascension of our Lord. Near to that is a little mosque; and by the side of it a hole, or little cave, where (you are told) Moses fasted forty days. There is a small grot also, at the side of the Latin church; where Moses is said to have hid himself, when having desired to see God's face, the Lord told him he could not see his face and live; but that he should hide himself in that rock: moreover, on the top of this mount, Moses is thought to have received from God, the ten commandments written on two tablets of stone.

From this place one may easily see down into the convent of St. Catharine, which is at the foot of the mount, and as it were just under those, who are on the top of the mount. There you see a fair large church covered with lead, where (they say) the body of St. Catharine is, in pieces. Before the door of the church, within the precincts of the monastery, is a beautiful mosque.

As we were coming down, says Thevenot, we found by the way a great stone; and, as the Greeks say, this is the place, to which the prophet Elias came, when he fled from Jezebel. They tell you that Elias being come to where the stone is, an angel appeared to him; and with a rod smiting that great stone, made it fall down in the way; and forbade Elias to go any farther, telling him, that since Moses had not been in the Holy Land, he should not go to the top of this mount.

A little lower is the foot of a camel, so well imprinted on the rock, that it cannot be better stamped on the sand, over which a camel passes. The Moors and Arabs say, it is the print of the foot of Mahomet's camel, which it left there, as he passed that way upon it; and they kiss it with great devotion.

In several places of the mount, we saw (says Thevenot) little chapels, which have small houses near them, gardens full of fruit-trees, and good water. Heretofore these places were inhabited by hermits, in so great a number, that it is said, there were in the mountain of Moses, in ancient times, above fourteen thousand. Afterwards, the Greeks kept monks in these hermitages, but at present there are none, because the Arabs molested them. Going to see the hermitages, Thevenot found three chapels together, with a passage

from one to another. Behind the altar of the third, dedicated to Elias, there is a hole in the rock, where Elias is said to have lived, during his stay in the mount.

At the bottom of the mount is the great monastery of St. Catharine, well built, of good free-stone, with very high smooth walls. On the east side is a window, by which those within draw up pilgrims into the monastery, with a basket, which they let down by a rope, that runs in a pulley, placed above at the window. By the same place they also let down victuals to the Arabs. [They only open the door of the convent to admit their bishop.]

OF MOUNT HOREB.—At some small distance from mount Sinai, stands (that which it is at least esteemed to be) mount Horeb. Our worthy countryman Mr. Sandys, says, that mount Sinai has three tops of a marvellous height; whereby he probably means the mount of Moses, the mount of St. Catharine, and mount Horeb; and this last (he says) is the most western of the three tops, or mountains; which agrees very well to the circumstances of the sacred history. For according to this situation, mount Horeb must lie nearest to Rephidim.

Near mount Horeb is the monastery of the forty martyrs. It is pretty neat, hath a fair church or chapel, dedicated to the blessed virgin, and a fine large garden. In this garden are apple-trees, pear-trees, walnut-trees, orange-trees, lemon-trees, olive-trees, and all other fruit trees, that grow in this country. And indeed, that little of good fruit which is ate at Cairo, comes from mount Sinai. Besides this garden, there are fine vineyards, and very good water there. A Greek monk lives always in this monastery; and he, whom we found there, says Thevenot, told us that he had been twenty years in it. He takes care to see the gardens dressed, and kept in order, by some Arabs who willingly serve him.

Not far from this garden is shewn the stone, or rather place, where the golden calf was molten. It is in the very rock, where one may see a great head of a calf cut to the life. And within this place, the Greeks say, that the riches and ornaments of the Israelites were cast, of which was made the head of the golden calf, that they worshipped, while Moses was with God on mount Sinai. But it is more probable (as Thevenot observes) that the Greeks have cut the head of a calf in the rock, to mark the place where it was cast. [The Greeks supposed the head only was bestial.]

OF THE JOURNEYINGS OF THE ISRAELITES FROM MOUNT SINAI TO KADESH, IN OR NEAR THE WILDERNESS OF PARAN, OTHERWISE KADESH-BARNEA.—The remaining part of the book of Exodus, from chap. xix. inclusively; the whole book of Leviticus; and the nine first chapters, with part of the tenth, of the book of Numbers, are taken up with accounts of what was transacted at mount Sinai.

At ver. 11, 12, of chap. x. of Numbers, we read, that "on the twentieth day of the second month in the second year (namely from the Israelites' coming out of Egypt) the cloud was taken up from off the tabernacle of the testimony; and the children of Israel

took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran." In the following chapter, we are acquainted with God's punishing the Israelites for their murmurings and lustings; with a fire which consumed some of them; and with a very great plague, which destroyed others. On account of the fire, the name of the place where it happened was called Taberah, i. e. *burning*, ver. 3; and on account of the plague, the place where it happened was called Kibroth-hattaavah, i. e. *the graves of lust*, because there they buried the people that lusted, ver. 34. In the last verse of chap. xi. we read, that the people journeyed, from Kibroth-hattaavah to Hazeroth. Here Miriam and Aaron speaking against Moses, because of the Cushite (or Arabian) woman whom he had married, Miriam was punished with leprosy; and shut out from the camp seven days. After which, the Israelites "removed from Hazeroth, and pitched in the wilderness of Paran." In chap. xiii. we are informed that Moses, "by the commandment of the Lord, sent men from the wilderness of Paran to search the land of Canaan," ver. 1, 2. And ver. 25, 26, &c. we read, that the men that were sent, "returned from searching of the land after forty days, and came to Moses—unto the wilderness of Paran, to Kadesh." Being returned, they all (but Joshua and Caleb) gave such an account of the strength of the Canaanites, as disheartened the Israelites from thinking they should become masters of it, as God had promised them. By this, their infidelity, God was provoked to swear that none of the Israelites, from twenty years old and upwards, should come into the land of Canaan, save Joshua and Caleb: the rest should die in the wilderness, where their children also should wander forty years, according to the number of the days in which the spies had searched the land of Canaan. And those spies "died by the plague before the Lord," ver. 37. But the people rose up early in the morning, with a resolution to advance toward the land of Canaan. And, "they presumed to go up unto the hill top. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them unto Hormah." In Deut. i. 19—46, Moses repeats in short these same transactions; adding, that the Israelites having received this defeat from the Amalekites and Canaanites at Hormah, "they returned and wept before the Lord; but the Lord would not hearken to their voice, nor give ear unto them;" namely, to enable them to overcome the Canaanites, and to enter forthwith into the promised land. Wherefore, having found to their cost, that it was vain to attempt the same without Divine permission or assistance, they were forced at length to submit to the judgment they had brought on themselves by their infidelity; and so laying aside all thoughts of entering Canaan, and having "abode in Kadesh many days, they turned, and took their journey into the wilderness, by the way of the Red Sea;" as God had commanded them. Deut. i. 46; and ii. 1. compared with Numb. xiv. 25.

NO. 169. OF TABERAH.—NO. 170. KIBROTH-HATTAVAH; AND
NO. 171. HAZEROTH.—Having thus combined the historical part,

we must now speak a little more distinctly as to the geographical part. Taberah and Kibroth-hattaavah, are never mentioned in Scripture, but in relation to the Israelites' marching from Sinai to Kadesh; nothing more can be certainly said of them, than that they lay not far from mount Sinai, in the way to Kadesh, and so north, or north-east, of Sinai. Hazeroth is more frequently mentioned, but so, that little more certainty can be grounded thereon, as to its particular situation. It is probably enough supposed to be the Hazerim, wherein the Avim are said (Deut. ii. 23.) to have dwelt, even unto Azza, or Gaza. That Kibroth-hattaavah lay without the desert of Sinai, is plainly inferred, Numb. xxxiii. 16, where it is said, "they removed from the desert of Sinai, and pitched at Kibroth-hattaavah." And it is as plain that Hazeroth lay without the wilderness of Paran, at least, properly so called. For it being said, Numb. xii. 16, that the Israelites "removed from Hazeroth, and pitched in the wilderness of Paran," this plainly implies, that Hazeroth was not in the wilderness of Paran, in the sense there taken.

No. 172. OF THE WILDERNESS OF PARAN.—Of the wilderness of Paran itself, there is frequent mention in the sacred history. Gen. xxi. 21, we are informed, that Ishmael settled himself in this wilderness, or mountainous tract. Whence, by the way, it may be observed, that since we nowhere read, that the Ishmaelites attempted to stop, or molest, the Israelites in their marches, but suffered them to pass through their country quietly, they were probably more kindly affected towards the Israelites, than the descendants of Edom and Esau were, particularly the Amalekites. The wilderness of Paran seems to have been taken in a larger, and in a stricter sense. In the larger sense it seems to have denoted all the desert and mountainous tract, lying between the wilderness of Shur westward, and mount Seir, or the land of Edom, eastward; between the land of Canaan northward, and the Red Sea southward. And in this sense it seems to have comprehended the wilderness of Sin, and the wilderness of Sinai, also the adjoining tract, wherein lay Kibroth-hattaavah and Hazeroth. And in this sense it is probably understood, Deut. i. 19, where it is said, "When we departed from Horeb, we went through all that great and terrible wilderness, which you saw by the way of the mountain of the Amorites—and we came to Kadesh-Barnea." Here by "that great and terrible wilderness," is probably intended the wilderness of Paran in its larger acceptation. For in its stricter acceptation it seems not to have been so great and terrible a wilderness, but is taken to denote more peculiarly that part of the desert of Stony Arabia, which lies between mount Sinai and Hazeroth west, and mount Seir east. It remains only to observe, that since we find a city in these parts near the Red Sea, called Pharan; it may probably be supposed, to have given name to the adjacent wilderness of Paran, or Pharan.

OF THE JOURNEYINGS OF THE ISRAELITES FROM THEIR LEAVING KADESH-BARNEA, TO KADESH IN THE WILDERNESS.—The Israelites

having by their infidelity, provoked God irrevocably to decree, that none of them, then above twenty years of age, should enter Canaan; they were commanded by God, (Numb. xiv. 25.) to "turn and get them again into the wilderness by the way of the Red Sea." Accordingly Moses tells us, Deut. ii. 1—4, that the Israelites "took their journey into the wilderness, by the way of the Red Sea, as the Lord spake unto him: and they compassed mount Seir many days. And the Lord spake unto me, (adds Moses) saying, Ye have compassed this mountain long enough: turn you northward. And command thou the people, saying: Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir," &c. In the book of Numbers, after Moses has observed, (chap. xiv. 25.) that God commanded Israel to return toward the Red Sea; after noticing some rites prescribed, and the rebellion of Korah, chap. xx. begins thus: "Then came the children of Israel into the desert of Zin, in the first month; and the people abode in Kadesh." By which words is plainly implied (what is expressly said, Deut. ii. 1.) that the people had departed from Kadesh, back into the wilderness; and that their coming, mentioned, Numb. xx. 1, unto Kadesh, is to be understood, either of their second coming to the same Kadesh, or else of their coming to another Kadesh, distinct from the former. The generality of writers incline to the former opinion, supposing whatever is said of Kadesh, in the journeys of the Israelites, to be understood of one and the same Kadesh. But the other opinion seems to be much more agreeable to truth, and sacred history. For herein are plainly distinguished two different places, each called Kadesh; one lying in, or adjoining to, the wilderness of Paran, mentioned Numb. xiii. 26. the other lying in the wilderness of Zin, mentioned Numb. xx. 1; xxxiii. 36. Now,—

I. That these were distinct places, may, I think, be easily inferred from the description of the south coast of the Israelites, in the land of Canaan, Numb. xxxiv. 3, 4; and Josh. xv. 1, 3. In the former place it is said, "your south quarter shall be from the wilderness of Zin, along by the coast of Edom:—and your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin; and the going forth thereof shall be from the south to Kadesh-Barnea." Agreeably to the directions here given, we are told in the other place above cited, that the "lot of the tribe of Judah, (to which fell the most southern part of the land of Israel) was even to the border of Edom; the wilderness of Zin southward, was the uttermost part of the south coast. And their south border went out to the south side to the ascent of Akrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-Barnea." In both which places, as we have the situation of the wilderness of Zin plainly enough set forth, so we have mention of Zin (from which the wilderness of Zin doubtless took name) and of Kadesh-Barnea, as two distinct places; as it is said in both places, that the south border passed on to Zin, and ascended up unto Kadesh-barnea; whereby is plainly intimated, that Zin and Kadesh-barnea lay at some distance one from the other, and so were distinct places.

Now Kadesh-barnea is the same with Kadesh, lying in or near the wilderness of Paran; as is plain from comparing Numb. xiii. 26, &c. with Deut. i. 19, &c. And Zin, in the wilderness of Zin, and from which that wilderness took its name, is said, Numb. xxxiii. 36, to be Kadesh, namely, that Kadesh mentioned in Scripture as lying in the wilderness of Zin.

II. At Kadesh-barnea, or Kadesh near the wilderness of Paran, it was, that the spies returned from searching the Land of Canaan to Moses; and there they, by reason of their infidelity, brought on themselves the judgment of wandering in the deserts of Arabia, till they should have filled up the space of forty years from their coming out of Egypt. But the Israelites came not to Kadesh, in the wilderness of Zin, till the last year of the forty, as may be inferred from the death of Aaron. Numb. xxxiii. 38. And as it is probable that Miriam died but a few months before Aaron, so it is certain she died at Kadesh, in the wilderness of Zin. Numb. xx. 1. And in the following verses of this chapter we have an account of the people's murmuring again for water; whence the place was called *Meribah*, ver. 13, and (to distinguish it from the place so named before, lying near Rephidim, and not far from Horeb, Exod. xvii. 1, &c.) this is usually distinguished by the name of *Meribah-kadesh*, or the like, as Deut. xxxii. 51; Numb. xxvii. 14.

It will be proper here to consider, chap. xxxiii. of the book of Numbers: where Moses professedly gives an account of the journeys of the Israelites, after their setting forth from Rameses in Egypt, to their coming to Abel-Shittim near the river Jordan. The encampments reckoned in this chapter, between Rameses and mount Sinai, agree well enough with those mentioned in the former part of the Mosaic history, and in the foregoing sections of this chapter. But as to the encampments reckoned up, Numb. xxxiii. 16—36, namely, between that at mount Sinai and that in the wilderness of Zin, there are several difficulties. We read that, "they removed from the desert of Sinai, and pitched at Kibroth-hattavah," then at Hazeroth, then in Rithmah, then at Rimmon-parez, then in Libnah, then at Rissah, then in Kehelathah, then in mount Shapher, then in Haradah, then in Makeloth, then at Tahath, then at Tarah, then in Mithkah, then in Hashmonah, then at Moseroth, then in Bene-jaakan, then at Hor-hagidgad, then in Jotbathah, then at Ebronah, then at Ezion-gaber, then in the wilderness of Zin, which is Kadesh.

ENCAMPMENT AT KADESH-BARNEA NOT SPECIFIED. NUMB. XXXIII.
—In this account, Moses does not mention the encampment at Kadesh-barnea, whither the spies returned after searching the land of Canaan. And therefore it cannot be positively determined by what other name, among those here mentioned, this encampment is denoted. However, since we are told, Numb. xii. 16, that the people "removed from Hazeroth, and pitched in the wilderness of Paran;" it is very probable that the encampment at Kadesh, in the wilderness of Paran, or Kadesh-barnea, is here denoted by some of the encampments mentioned in the three or four next

verses after the encampment at Hazeroth. Numb. xxxiii. 18—22. I say, by some of the encampments, because it not only plainly enough appears from Numb. xiii. but is expressly asserted, Deut. i. 46, that the Israelites “abode in Kadesh many days;” (which must be understood of this Kadesh) and therefore it is likely, they made several movements or new encampments during their stay, which may be the reason that Moses did not expressly mention their stay there, under the single and general name of Kadesh, but the several particular names, whereby their several particular encampments were distinguished.

REMARKS ON NUMB. XXXIII. 31—33, PARTICULARLY NAMES OF PLACES THERE MENTIONED.—The encampments, mentioned Numb. xxxiii. 22, (or thereabout) to 36, were probably between the Israelites’ decamping from Kadesh-barnea, and their encamping at Kadesh in the wilderness of Zin. None of these encampments to ver. 34, are mentioned any where else, except ver. 31—33, mentioned Deut. x. 6, 7. There is indeed some variation as to the names of the encampments; yet it plainly enough appears, that the same places are denoted respectively by the respective names, though somewhat different; *Moseroth* (xxxiii. 31,) is the same with *Mosera*, (Deut. x. 6,) and *Jotbatha*, (Numb. xxxiii. 33,) with *Jotbath*, (Deut. x. 7.) The Benejaakan in the former place, is the same with the “children of Jaakan” in the latter: and therefore, when it is said, that “the children of Israel took their journey from Beeroth of the children of Jaakan,” the word *Beeroth* (mentioned in Deuteronomy, but not in Numbers) denotes the particular place among the children of Jaakan, where the Israelites encamped. The word is indeed rendered in all the old versions, as well as ours, as a proper name; but it may be taken to denote wells: wells belonging to the children of Jaakan. As for what is in our Bible, (Numb. xxxiii. 32, 33,) *Hor-hagidgad*, the same is rendered in the Septuagint version, the Chaldee paraphrase, and other versions, *Mount Gadgad*. And hereto agrees the old Hebrew, wherein it is read *the Mount Gadgadah*; between which name and *Gudgodah*, (Deut. x. 7.) there is no difference, but that of the vowels, which is of no weight. In short, the names are all of them exactly the same in both places of the Hebrew-Samaritan or old Hebrew text; which plainly decides the matter.

But there remains a greater difficulty, which arises from two of the encampments being mentioned in a contrary order, Deut. x. to that wherein they are, Numb. xxxiii. In this chapter it is said, that the Israelites “departed from Moseroth, and pitched in Benejaakan;” but in Deuteronomy we read, (according to the present Hebrew, and our translation) “the children of Israel took their journey from Beeroth of the children of Jaakan, to Mosera.” Critics and commentators have taken great pains to reconcile these texts; but they have lost their labour. Others have passed the difficulty over, as too great for them. Others have rightly guessed, that the difference arose from some mistakes of transcribers. I say, these guessed rightly, because the matter may be

put beyond conjecture, by the authority of the old Hebrew; according to which this place in Deuteronomy is thus, "and the children of Israel went from Moserah, and pitched in Bene-jaakan:" which exactly agrees to the account of the encampments, Numb. xxxiii. 31. It is true, that the reading of the common Hebrew is followed by all the ancient versions; but this only shows, that the mistake happened early.

No. 173. OF EZION-GABER; AND No. 174. ELATH.—As for Ezion-gaber, Numb. xxxiii. 35, 36, it frequently occurs in sacred history, and I shall speak more fully of it elsewhere. I shall only observe here, that it, and Elath mentioned with it, Deut. ii. 8, both lay on the Red Sea, south or south-east of mount Seir.

No. 175. THE WILDERNESS OF ZIN.—I have already observed, that the wilderness of Zin lay in the south-east of the land of Israel, along the coast of Edom, as is evident from Numb. xxxiv. 3, 4, and Josh. xv. 1—3. I have also observed, that Kadesh lying in the wilderness of Zin, was in all probability different from Kadesh in the wilderness of Paran. But it remains further to be considered, how the wilderness of Zin lay, in respect to mount Seir, or the land of Edom. The generality of writers, indeed, make it lie west of Edom, and the same with Kadesh-barnea. That it was not the same with Kadesh-barnea, but distinct from it, the reasons above alleged seems to show clearly. However, some expressions in the sacred history induced me for some time after, to look on the encampment of the Israelites in the wilderness of Zin to have been (according to the general opinion) west of Edom. But upon further consideration, I incline to think that more probable, which places the encampment of the Israelites in the wilderness of Zin, east of Edom, as appears in the map of the journeys of the Israelites. For first, we read, Deut. ii. 3, that God said to Moses, "Ye have compassed this mountain (mount Seir, ver. 1.) long enough: turn you northward." It is plain from Numb. xxxiii. 36, that the Israelites were then at Ezion-gaber. Now if the encampment of the Israelites in the wilderness of Zin (which was next after that at Ezion-gaber) was west or north-west of Edom, then the Israelites first marched from Ezion-gaber northward to the wilderness of Zin, west of Edom, and then (being denied passage through Edom) marched south towards Ezion-gaber, and round the land of Edom east; but as it seems not only inconsistent with the Divine wisdom, to order them to march so far north on the west of Edom, only to come back again; so it plainly contradicts the reason of the orders being given to turn northward, namely, because they had compassed mount Seir long enough. For by their march, according to the common opinion, they were under a necessity of compassing it still longer. Which absurdity, and some other difficulties, are removed, by supposing the encampment in the wilderness of Zin to have been east of Edom.

THE JOURNEYINGS OF THE ISRAELITES, FROM KADESH IN THE WILDERNESS OF ZIN, TO THE PLAINS OF MOAB NEAR JORDAN.—

Both in Numb. xx. 22—29, and Numb. xxxiii. 37, 38, we read, that the Israelites “removed from Kadesh in the wilderness of Zin, and pitched in mount Hor, in the edge of the land of Edom; and Aaron went up into mount Hor, at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.” In Numb. xx. 24, the reason is expressed, why God would not permit Aaron to enter Canaan, namely “because ye rebelled against my word at the water of Meribah.” By Meribah, meaning Meribah in Kadesh in the wilderness of Zin; and by *ye*, more peculiarly Moses and Aaron, Numb. xxvii. 12.

No. 176. OF MOUNT HOR.—It is expressly said in the text, that mount Hor was “by the coast,” (Numb. xx. 23,) or, “by the edge of the land of Edom.” Numb. xxxiii. 37. We are told, Deut. ii. 12, that “the Horim dwelt in Seir beforetime;” and we read, Gen. xiv. 6, that Chedorlaomer king of Elam, with his confederates, smote “the Horites in their mount Seir.” Whether the Horites took their name from mount Hor, or the mount from them, cannot be determined. But since places did at first take generally their names from the inhabitants, it seems not unlikely, that the tract or country afterward called mount Seir, took the name of mount Hor; and the inhabitants thereof took the name of Horim or Horites, from one Hor, their ancestor, who in the early ages of the world possessed this tract: and that the old name of mount Hor was preserved in that part of it, where stood the mountain on which Aaron died. Since it was the next encampment of the Israelites after that in the wilderness of Zin; and since, it is probable, that the wilderness of Zin lay east or north-east of Edom; it will follow, that mount Hor must lie likewise east of Edom.

A great difficulty arises concerning the place of Aaron's death and burial, from comparing Numb. xx. 23—29, and xxxiii. 37, 38; with Deut. x. 6. In Numbers, it is said, that Aaron died on mount Hor; but in Deut. x. 6, it is said, that “the children of Israel took their journey from Beeroth of the children of Jaakan, to Mosera: there Aaron died, and there he was buried.” I have above shewn the true ancient reading of the former part of verse 6. I shall here set down the whole passage as it stands, rightly preserved in the Hebrew-Samaritan thus: “the children of Israel took their journey from Moseroth, and pitched in Bene-jaakan, (or, among the children of Jaakan.) Thence they took their journey, and pitched at Gidgad (or, Hagidgad.) Thence they took their journey, and pitched in Jotbatha, a land of brooks of waters. Thence they took their journey, and pitched at Ebronah. Thence they took their journey, and pitched at Ezion-gaber. Thence they took their journey, and pitched in the desert of Zin, which is Kadesh. Thence they took their journey, and pitched in mount Hor. And there Aaron died, and was buried,” &c. As this exactly agrees with the order of the encampments, Numb. xxxiii. 31—38, it is not to be doubted, but it is the true ancient reading.

OTHER ENCAMPMENTS OF THE ISRAELITES.—The Israelites decamping from mount Hor, continued their march round mount Seir, and pitched (as we read, Numb. xxxiii. 41, &c.) in Zalmonah, then in Punon, and then in Oboth. And, Numb. xxi. 4—10, we read, that between their decamping from mount Hor, and encamping at Oboth, “the soul of the people was much discouraged because of the way;” insomuch, that “they spake against God and against Moses.” Whereupon “the Lord sent fiery serpents among them, and they bit them, and many of them died. But they were relieved by the instrumentality of the brazen serpent.

Departing from Oboth, the Israelites encamped at Ije-abarim, “in the border of Moab, (Numb. xxxiii. 44.) in the wilderness before Moab, toward the sunrising.” Numb. xxi. 11. In Deut. ii. 9, Moses saith, “The Lord said unto me; Distress not the Moabites, neither contend with them in battle: for I have not given thee of their land for a possession, but I have given Ar to the children of Lot for a possession:” this whole passage immediately follows in the Hebrew-Samaritan text, Numb. xxi. 11, and very likely it was originally inserted here, being very apposite.

NO. 177. OF THE VALLEY OF ZERED.—From Ije-abarim the Israelites “removed (northward) and pitched in the valley of Zered.” Numb. xxi. 12. This may be rendered the brook Zered, as it is Deut. ii. 13. Moses particularly remarks, Deut. ii. 14, &c. that “the space in which the Israelites came from Kadesh-barnea, until they were come over the brook Zered, was thirty and eight years;” and that in that time “all the generation of the men of war (i. e. all from twenty years old, and upward, Numb. xiv. 29.) was wasted out from among the host, as the Lord sware unto them, Numb. xxi. 28—35, then the Lord spake unto Moses, saying: Thou art to pass over through Ar, the coast of Moab, this day. And when thou comest nigh over against the children of Ammon distress them not, nor meddle with them: for I will not give thee of their land any possession, because I have given it unto the children of Lot for a possession.” But, at the same time, God tells them, that “he had given into their hand Sihon the king of the Amorites and his land,” Deut. ii. 24. Accordingly, we are told, Numb. xxi. 13, that the Israelites removed from the valley of Zered, “and pitched on the other side of Arnon, which is in the wilderness, that comes out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.”

In Numb. xxi. 12, 13, Moses saith, that the Israelites “removed from Ije-abarim, and pitched in the valley of Zered; and from thence they removed, and pitched on the other side of Arnon;” there is no mention of these encampments in Numb. xxxiii. but at verse 45, of that chapter, it is said, “they removed from Iim, (the same as Ije-abarim, as appears from ver. 44.) and pitched in Dibou-Gad.” Now Dibon-Gad here mentioned being very probably the same with Dibon, said, Numb. xxxii. 34, to be built, (i. e. re-built) by Gad; and this lying “on the other side of Arnon;” it seems plain,

that this ver. 45, of Numb. xxxiii. brings us to much the same place as Numb. xxi. 13.

From Dibon-Gad, we read, Numb. xxxiii. 46, that the Israelites removed and pitched in Almon-diblathaim, only mentioned in this place of Scripture. Thence they removed and pitched in "the mountains of Abarim, before Nebo. And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan, near Jericho. And they pitched by Jordan, (in such a manner, that their camp extended) from Beth-jesimoth unto Abel-shittim," both places "in the plains of Moab." And so ends the account given us, Numb. xxxix. by Moses, of the encampments of the Israelites, from their quitting Rameses in Egypt, to their encamping by Jordan.

No. 178. OF THE MOUNTAINS ABARIM.—No. 179. MOUNT NEBO; AND No. 180. PISGAH.—The mountains of Abarim were a ridge of mountains, between the river Arnon and the river Jordan. One part of them was distinguished by the name of mount Nebo, as is plainly inferred from Deut. xxxii. 49, where God said unto Moses, "Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab over against Jericho." From this place, compared with Numb. xxxiii. 47, as it is plain that the mountains of Abarim extended a great way between the rivers Arnon and Jordan; so it is evident, that Nebo was a part of the mountains Abarim, lying near Jordan, over against Jericho. And if we compare Deut. xxxiv. 1, where it is said, that Moses "went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho;" it will follow, that Nebo and Pisgah were the same mountain; and that if there was any distinction, it was probably, either that the top of the mountain was more peculiarly called Pisgah, or some part of it where were steps cut out to go up it. The word being derived from a root, denoting to elevate or raise up, is capable of denoting the summit or most elevated part of a hill or mountain. But, on the other hand Eusebius has observed, that by Aquila, who translated the Bible into Greek, the Hebrew word *Pisgah*, is constantly rendered by a Greek word, signifying *cut out*; and that the Seventy interpreters in some places do so render it. Whence some conjecture that there were, in one part of mount Nebo, steps cut out, that one might go up it with less difficulty; and that this part was properly denoted Pisgah. Eusebius and Jerome tell us, that some part of this ridge of mountains, seen as one went up to Heshbon, retained the old name of Abarim, in their time: also, that the part peculiarly called Nebo, was over against Jericho, not far from Jordan; and six miles from Esbus, west. There was a city in the tribe of Reuben called Nebo, probably from this mountain; and a city of the Amorites called Pisgah, as the same writers tell us: though in the Bible no city occurs simply under that name, but with an addition; as Ashdoth-Pisgah, mentioned Joshua xiii. 20, among the cities of Reuben; and doubtless the same with the Pisgah of the foremen-

tioned writers; who add, that the country thereabout was also called Pisgah.

No. 181. OF BETH-JESIMOTH.—In what sense the plains, wherein the Israelites pitched, are called the *plains of Moab*, shall be shewn in the following chapter. Beth-jesimoth, to which the camp of Israel extended on one side, was a city given afterwards to the tribe of Reuben. It is mentioned, Josh. xii. 3, as lying in the south border of the kingdom of Sihon: not far from the Salt Sea. Eusebius mentions a place under the name of Beth-simath, (probably the same with this Beth-jesimoth) lying east of Jordan, about ten miles from Jericho, south.

No. 182. OF ABEL-SHITTIM AND SHITTIM.—Abel-shittim, to which the camp of the Israelites extended on the other side, is only mentioned in this place; at least, under this name. It was, in all likelihood, what is called Shittim, Num. xxv. 1; Josh. ii. 1; and iii. 1. At most, the difference was only this, that Shittim was the place, and Abel-shittim the valley, or plain, adjoining to it. Hence for Abel-shittim, in the text of our Bible, Num. xxxiii. 49, is put in the margin, *the plain of Shittim*. The *valley of Shittim* is mentioned, Joel iii. 18. However, the word *Abel*, denoting in the Hebrew tongue *mourning*, others rather think this place to be called Abel-shittim, in respect of the great lamentation made here by the Israelites, on account of the great number of their brethren that died here, some being by God's command hanged, others slain, and others dying of the plague, to the number of twenty-four thousand; and this for their "committing whoredom with the daughters of Moab, joining themselves to Baal-peor, eating of the sacrifices offered to the idols of the country, and bowing down to them." Numb. xxv. 1—9. We have also mention of Shittim, Josh. ii. 1, and iii. 1; as the place from whence Joshua sent the two spies to Jericho, and which Israel quitted, in order to encamp by the river Jordan, when they were about to pass that river. From which, and what has been observed, it seems plainly enough to follow, that Beth-jesimoth lay south, and Abel-shittim north of the camp; contrary to the position assigned them by some geographers. Some are of opinion, that in the neighbourhood of this place called Shittim, there grew much of the sort of wood, called Shittim-wood. Exod. xxv. 5—10, &c.

It remains, before we conclude this chapter, only to notice the encampments mentioned, Num. xxi. 11—20, &c. and to adjust them to the other account, Num. xxxiii. 44—49. In the former place, verse 11, and in the latter, verse 44, we have mention of Ije-abarim, "lying in the borders of Moab," and more particularly "in the wilderness which is before Moab, towards the sun-rising." In Num. xxi. 12, 13, we read, that the Israelites "removed from Ije-abarim, and pitched in the valley of Zered," and then "on the other side of Arnon:" and Num. xxxiii. 45, we read, that they "removed from Iim, (or Ije-abarim) and pitched in Dibon-gad." Now this place (as has been before observed) lying on the other

side of Arnon, it is very probable, that here the Israelites first encamped after they had crossed the river Arnon. In Num. xxi. 16—20, we read, that "from thence," viz. "from the other side of Arnon, which is in the wilderness that comes out of the coasts of the Amorites," ver. 13, the Israelites went to *Beer*; which, that it lay within the aforesaid wilderness, is evident from what follows, ver. 18, that from the wilderness they went to Matarah; which place Eusebius tells us lay upon or in the Arnon, (whereby he understands the rocky tract so called, not the river) twelve miles from Medeba, east. Hence the Israelites "removed to Nahaliel, and thence to Bamoth, and from Bamoth to the valley that is in the country of Moab to the top of Pisgah, which looks toward Jeshimon, or the wilderness." And in Num. xxii. 1, we read, that "the children of Israel set forwards, and pitched in the plains of Moab, on this (i. e., the east) side of Jordan, by Jericho." Now this encampment, as it is the last in the life of Moses, so it is apparently the same with the last encampment mentioned Num. xxxiii. that being also said, ver. 48, to be "in the plains of Moab, by Jordan, near Jericho." Certainly to determine the order of these intermediate encampments, is impossible, from the short account we have of them in both places of Scripture. What seems probable, is this: that the Israelites having crossed the river Arnon, first encamped at Dibongad, in the wilderness; then at Beer, i. e. the well, which God was pleased to discover to them, being in a great strait for water in that wilderness; then at Almon-diblathaim, in the edge of the same wilderness; then at Mattanah; then at Nahaliel, a word which taken appellatively, donotes the rivers, or brooks of God; and so perhaps named, because here the Israelites began to meet with a country watered with rivulets, or streams, issuing from the neighbouring mountains, and running into the river Arnon, or the river Jordan. From Nahaliel the Israelites seem to have encamped in the mountainous tract of Abarim, and in this tract to have had two encampments, one at Bamoth (which probably enough may be the place called, Josh. xiii. 17, Bamoth-baal, or the *high places of Baal*.) and the other, afterwards, nearer Jordan, at that part (or parts) of the mountains of Abarim, called Nebo and Pisgah. Hence they moved, and encamped "in the plains of Moab, between Beth-jeshimoth and Abel-shittim," which is the last encampment mentioned in the chapters we are speaking of, or in the Mosaic history.

To conclude this chapter, concerning the encampments of the Israelites. From comparing Num. xxxiii. with other chapters, where some of the journeys of the Israelites are noticed, it seems very probable, that though in Num. xxxiii. Moses professes to give an account of the journeys of the Israelites; yet he is not to be understood, as if he designed to give an account of every particular place, where they made any halt or stay, only for a single night or day, or the like; but only of such places, where they encamped, i. e. stayed for some considerable time.

CHAPTER II.

OF THE COUNTRY BEYOND JORDAN, I. E. EAST: DIVIDED BY MOSES, BETWEEN THE TWO TRIBES OF REUBEN AND GAD, AND ONE HALF OF THE TRIBE OF MANASSEH.

THE Israelites having subdued Sihon and Og, kings of the Amorites, east of Jordan, Moses divided their country (from its situation in respect of the land of Canaan, called by the Greeks *Peræa*, i. e. the district *beyond Jordan*) between the two tribes of Reuben and Gad, and one half of the tribe of Manasseh. And because it will be of good use for the clearer understanding of sacred history, I shall briefly premise a short account of the several masters, under whom these countries successively were, as may be gathered from Scripture; and so shall have opportunity to notice by the way, the lands of Moab and Ammon.

We have formerly observed that Uz, one of the sons of Aram, settled in the parts of Syria about Damascus; and so these parts beyond Jordan, of which we are now speaking, were probably at first possessed by the descendants of Uz. Whence it is thought by many ancient as well as modern writers, that the land of Uz mentioned in the book of Job, is the country lying originally between Damascus north; the plantation of Cush, or Arabia, south; the land of Canaan, west; and Arabia Deserta, east.

But be this as it will, when Abraham first sojourned in the land of Canaan, we find this country possessed by the Rephaim, Zuzim or Zamzummim, and the Emin: names, which import men of more than ordinary strength, and of a gigantic race. See Deut. ii. 10, 11, 20, 21. It is conjectured, that these were not descendants of Uz; but were of another breed; perhaps of the Anakim and Rephaim among the Canaanites, who might seize on the country for themselves. This opinion receives strength from its being said, that Og was of the Rephaim, (Deut. iii. 11.) and from his being reckoned nevertheless, one of the "two kings of the Amorites," ver. 8. But whencesoever they were descended, and how strong soever they might have been, yet they were not able to withstand the forces of Chedorlaomer, king of Elam; who "smote the Rephaim in Ashteroth; Karnaim, and the Zuzim in Ham, and the Emin in Shaveh-Kiriathaim." Gen. xiv. 5.

No. 183. ASHTAROTH-KARNAIM, OF THE REPHAIM.—Ashteroth Karnaim was in all likelihood the same with Ashteroth, Josh. xiii. 12, one of the capital cities of Og, king of Bashan, noticed in ver. 31, as given by Moses to the half-tribe of Manasseh. The word *Karnaim* denotes in Hebrew, *two-horned*; whence some suppose this city to have stood on two hills, or, built so as to resemble two horns; but it seems more probable, that as Ashteroth was an idol much worshipped in those times and parts, (vide Judg. ii. 13; 1 Kings xi. 5.) and by this name was denoted the moon, so by

Carnaim is denoted the usual way of picturing the moon, with two horns. And it is very probable, that from a temple of this idol, the place came to be denoted *Ashtaroth-Carnaim*, or *Ashtaroth*, or *Carnaim*, as 1 Maccab. v. 26, 43, 44, which last name is varied into *Carnion*, 2 Maccab. xii. 21—26, agreeably hereto Jerome tells us, it was called Carnea in his time, and was a considerable town, six miles from Edrei.

No. 184. OF HAM, A CITY OF THE ZUZIM.—The word, which our English and some old translations render Ham, as the name of a place; is by the Seventy interpreters, and in other old versions rendered *with them*: meaning, that Chedorlaomer smote the Rephaim, and *with them* the Zuzim. There being no mention, in any other part of Scripture, of such a place as Ham, (at least in these parts) there can be but bare conjecture concerning this Ham, supposing it to be the proper name of a place. We learn from Scripture, that the country of the Zuzim was afterwards possessed by the Ammonites; and since it is likely, that this Ham was the chief city of the Zuzim, it might possibly be the same that was afterwards the chief city of the Ammonites, called in Scripture *Rabbah*, and afterwards in Greek and Latin writers *Philadelphia*. And this may be the more likely, as Rabbah literally denotes only the great city.

No. 185. SHAVEH-KIRIATHAIM, A CITY OF THE EMIM.—Shaveh-Kiriathaim, where the Emim were smitten by Chedorlaomer, may otherwise (as in the margin of our Bible) be translated *the plain of Kiriathaim*. Of such a city we read, Numb. xxxii. 37, and Josh. xiii. 19, as belonging to the tribe of Reuben, and built (i. e. rebuilt) by the Reubenites. Which city, since it lay in the country (formerly) of the Emim, there is no reason why it should not be the same with Kiriathaim, in the plains whereof the Emim were overthrown by Chedorlaomer. That the country of the Emim was in process of time inhabited partly by the tribe of Reuben, will appear from what follows.

The country beyond Jordan being depopulated, by the great overthrow given to the inhabitants thereof, the Rephaim, Zuzim, and Emim, by the victorious Chedorlaomer; and also by the great numbers of them that were (as is probably inferred from Gen. xiv. 14.) carried captive: hereupon the descendants of Lot, the Moabites, and Ammonites, found it no difficult matter to settle in these parts. Accordingly we read, Deut. ii. 9, 10, that the Moabites possessed the country “wherein the Emim dwelt in times past;” and in like manner, ver. 19, 20, that the Ammonites possessed the country “wherein the Zamzummim (or Zuzim) dwelt” in old time.

As for the Rephaim, the river Jabbok seems to have been the boundary between them and the Zamzummim, and it does not appear from sacred history, that the country of the Rephaim was ever possessed by the descendants of Lot. On the contrary, it being observed, Deut. iii. 11, that Og king of Bashan was of the remnant of the Rephaim (for that is the Hebrew word in this place, which

in our translation is rendered *giants*) it is very probable, that the Rephaim, notwithstanding the overthrow they received from Chedorlaomer, still kept up their kingdom, under a ruler of their own nation, to the time that Israel invaded them, conquered, and terminated, their kingdom. And this is confirmed by Judg. xi. 13, where we find the king of the Ammonites charging the Israelites with taking away his land, when they came out of Egypt, from Arnon even unto Jabbok and unto Jordan. Whence it may be fairly inferred, that the Ammonites had possessed very little or nothing on the north of Jabbok, or of the kingdom of Og, since Israel is not charged with taking away such land.

From this passage, Judg. xi. 13, there arises some difficulty, viz. in what sense the king of the Ammonites, could call from Arnon even unto Jabbok, his land; since it is certain from Scripture, that great part of it, to the south, or towards Arnon, was formerly inhabited by the Moabites; to whom therefore the claim thereof belonged. (And this seems to be particularly referred to by Jephthah, in his answer to the king of Ammon. "And now art thou any thing better than Balak, the son of Zippor, king of Moab? Did he ever strive against Israel, or did he ever fight against them?") To solve this difficulty, some have conjectured, that the Moabites either had been, or then were tributary to the Ammonites; and so the king of the Ammonites might claim what belonged to the Moabites, as belonging to him. Others suppose the king of the Ammonites to have spoken thus, on account of alliance and confederacy between these two branches of Lot's posterity.

But perhaps there is no need of supposing any other than a literal meaning in the forementioned expression; as what formerly belonged to the Ammonites, and was taken from them by the Amorites, and so came to the Israelites, might actually reach from Arnon unto Jabbok, and unto Jordan; just as the tribe of Gad is supposed to have done. For it is not improbable, but that on the conquest of Sihon, Moses in dividing his kingdom between the tribes of Gad and Reuben, might regard an old division of the country between the Moabites and Ammonites; and so for the most part assign to the Reubenites, what had belonged to the Moabites; and to the Gadites, what had belonged to the Ammonites.

No. 186. OF THE LAND OF THE AMMONITES.—Now beside what the descendants of Lot possessed formerly between Arnon and Jabbok, and Jordan; they also possessed two other tracts. The Ammonites enjoyed a considerable tract to the east, and beyond the hills that bounded the eastern part of the country beyond Jordan. And though they were dispossessed of what lay west of these hills by the Amorites, yet they still kept their ground, on the east of these hills; which therefore is in Scripture called the land of the children of Ammon. Indeed these hills seem to have been the barrier, which stopped the Amorites from invading the rest of the country of the Ammonites on the east, and hence, probably, it is expressly observed, Numb. xxi. 24, "the border of the children of Ammon was strong."

No. 187. RABBAH, CHIEF CITY OF THE AMMONITES.—The principal city of the Ammonites was Rabbah, a word importing great or populous, and therefore applied to other cities as well as this. We learn from the old geographer Stephanus, that it was also called Ammana; either from Ammon, the founder of the nation, or from its being the chief city of the children of Ammon. But since we are told in Scripture, that the Ammonites succeeded the Zuzim in this country; and since the Zuzim had a city called Ham, which probably was their principal city; it is not only possible, but probable, that the name Ammana might derive from Ham or Am, the ancient name of this city. But we have greater certainty, that this city was in after ages called Philadelphia, and that (it is said) from Ptolemy Philadelphus, king of Egypt, who having made himself master of these parts, and liking the situation of this place, repaired and beautified it, and honoured it with the name of Philadelphia. But it never occurs under this name in Scripture; wherein it is taken notice of, Deut. iii. 11, on account of the vast iron bedstead of Og, king of Bashan, being there. Also for being besieged and taken in the reign of David; for the death of Uriah, slain there by a plot of David, during the siege. This city seems to have consisted of two parts, one more peculiarly called Rabbah; the other the City of Waters; as better watered than the other, and perhaps more pleasant, whence the king seems to have had his palace here; on which account it is called *the royal city*, 2 Sam. xii. 26, 27. The waters, whence this part of Rabbah took name, are thought to be those of the river Jabbok; Eusebius tells us, that this river runs between Philadelphia and Gerasa, but he does not say that it comes up to the very place.

No. 188. OF MOAB, SOUTH OF THE RIVER ARNON.—As for the Moabites, besides the country they possessed north of the river Arnon, which Sihon, king of the Amorites, took from them, they possessed also a tract south of the river Arnon, between Edom to the west, and Midian to the east and south. And this they enjoyed, after the loss of the other part of their country. The chief city of the Moabites was Ar, called by the Greek writers Areopolis, and thought by them to have been so named, from their worshipping the god of war, called by the Greeks *Aḗns*, *Ares*, by the Latins *Mars*. This city, we are told by Eusebius and Jerome, was also called Moab, from Moab, father of the Moabites. It is also said by writers to be called Rabba, and to occur in the geography of Ptolemy, under the name of Rhalmathum. Some take this city Ar to have been the same with Aroer; but the contrary opinion is more probable; as Aroer was given to the tribe of Gad, and so was on the north side of the river Arnon; whereas Ar was inhabited by the Moabites, and so was situated on the south side of that river.

After the captivity of the ten tribes, including the tribes of Reuben and Gad, the Moabites repossessed themselves of several places north of the river Arnon. Whence in the prophecies against Moab, we find Heshbon, and several other places, once belonging to the Reubenites and Gadites, mentioned as belonging to the Moabites.

Not but that, even in the writings of Moses, we find the plain east of Jordan called the plains of Moab, namely, as having appertained to the Moabites, and retaining their name.

No. 189. OF THE KINGDOM OF SIHON.—I need say no more as to the kingdom of Sihon, than that it lay from south to north, between the river Arnon, which bounded it from the Moabites, and the river Jabbok, which bounded it from the kingdom of Og; and from east to west, between the mountains which parted it from the Ammonites, and the river Jordan which parted it from Canaan. The capital city of this kingdom was Heshbon, of which more in the tribe of Reuben.

No. 190. OF THE KINGDOM OF OG.—North of the river Jabbok lay the kingdom of Og, reaching to mount Lebanon, or that part of it, particularly, called mount Hermon; and from east to west, between the hills of Gilead, and the river Jordan. It is also called the kingdom of Bashan, whence came the Greek word *Batanea*, denoting these parts, in after ages. It is remarked in Scripture for high hills, and great oaks; for a good breed of cattle, and pasturage. Psalm lxxviii. 15; Isaiah ii. 13; Deut. xxxii. 14; Psalm xxii. 12; Ezek. xxxix. 18; Amos iv. 1, &c. The capital cities of this kingdom were Ashtaroth and Edrei; of the former we have spoken, of the latter we shall speak in the half tribe of Manasseh.

No. 191. TRIBE OF REUBEN, AND CITY HESHBON.—Moses having conquered Sihon and Og, and all the country east of Jordan, “from the river of Arnon unto mount Hermon,” Deut. iii. 8, he divided it among the two tribes of Reuben and Gad, and the half tribe of Manasseh. To the Reubenites he gave the southern, or rather the south-west, part of this country, so that the Reubenites were bounded south by the river Arnon, west by Jordan, north and east by the tribe of Gad. In this tribe stood Heshbon, the capital of the kingdom of Sihon, who is styled, Deut. ii. 26, “king of Heshbon,” and is said, Josh. xiii. 10, to have “reigned in Heshbon.” Though it appertained to the tribe of Reuben, yet it stood in the confines of the tribe of Gad, as appears from comparing Josh. xiii. 17, with ver. 26. For, as it is in the former verse reckoned among the cities given to the Reubenites, so in the latter verse the coast of the Gadites is said to be “from Heshbon unto Ramath-mizpeh,” &c. It was remarkable for excellent fish-pools, noticed Cant. vii. 4. After the carrying away of the ten tribes, it was repossessed by the Moabites; whence in the prophecies of Isaiah and Jeremiah, (Isaiah xv. and xvi. Jer. xlviii. and xlix.) against Moab, we have frequent mention of it. It was, while in possession of the Israelites, a Levitical city. It continued a great city till the days of Eusebius and Jerome, being by the Greeks called *Esbus*; and it was situated (as we are told by these writers) on the hills over against Jericho, about twenty miles from the river Jordan. It was in their days reckoned a city of Arabia, under which name was then comprehended a good part of Peræa, or the country beyond Jordan.

No. 192. OF THE TRIBE OF GAD.—The tribe of Gad was bounded by the river Jordan west, the half tribe of Manasseh north, the Ammonites east, and the tribe of Reuben south.

No. 193. HALF TRIBE OF MANASSEH, EAST OF JORDAN.—The half tribe of Manasseh, east of Jordan, was bounded by the tribe of Gad, south; the sea of Cinnereth (afterwards called the lake of Genesaret, and the sea of Galilee) and the course of the river Jordan from its head to the said sea, (which course is sometimes styled Upper Jordan, sometimes Lesser Jordan) to the west; mount Lebanon, or more peculiarly mount Hermon, north and north-east; and the mountains of Gilead, east.

It is evident from Josh. xiii. 26, 30, that Mahanaim was in the confines of the tribe of Gad, and the half tribe of Manasseh, which we are here speaking of; and we read, ver. 27, that the tribe of Gad reached "unto the edge of the sea of Cinnereth on the other side Jordan, east-ward." So that the boundary between these two divisions must pass from the said edge of the sea of Cinnereth to Mahanaim.

No. 194. THE CITY AND WILDERNESS OF KEDEMOTH.—It will be requisite to notice such places as are mentioned in the history of the conquest of the two kingdoms of Sihon and Og. We read, Deut. ii. 26, that Moses "sent messengers out of the wilderness of Kedemoth, to Sihon king of Heshbon, with words of peace." Now, as this wilderness lies near the river Arnon, so Josh. xiii. 18, we have, among the cities given to the Reubenites, one named Kedemoth, from which, this wilderness in all probability took its name. As this wilderness lies on the river Arnon, so it lies along the eastern coast of the country beyond Jordan. For as the extent of this country from north to south is described, Judg. xi. 22, to be "from Arnon to Jabbok," so the extent of it from east to west is described to be "from the wilderness to Jordan." Where by the wilderness is probably meant the wilderness of Kedemoth.

No. 195. OF JAHAZ.—Sihon rejecting the words of peace sent him by Moses, "went out against Israel into the wilderness, to Jahaz, and fought against Israel." It is evident, that Jahaz lay near, if not in, the wilderness of Kedemoth; and we find, Josh. xiii. 18, among the cities of the Reubenites one named Jahaza (no doubt the same with Jahaz,) and named just before Kedemoth; from which the wilderness took its name. So that hence it may be reasonably inferred, that this Jahaz lay in the east, or south-east, part of the tribe of Reuben, not far from Kedemoth.

No. 196. THE CITY EDREI.—The Israelites having conquered Sihon, "they went up by the way to Bashan:" whereupon "Og came out against them to battle, at Edrei," Deut. iii. 1. It is probably thought, that this Edrei lay in the southern part of the kingdom of Og; and this is confirmed by its being joined, ver. 10, with Salehah, which plainly lay there, 1 Chron. v. 11. For the south part of the kingdom of Og was next to the Gadites. Euse-

buis and Jerome suppose it to be in their time called Adara, a considerable city of (what was then called) Arabia, distant four-and-twenty miles from Bostra; whereby may be understood, either Bostra, a city of Arabia mentioned by Ptolemy and others; or, Ashtaroth-Carnaim. For whereas, Josh. xxi. 27, mention is made of Beesh-terah, a Levitical city, in Bashan, instead thereof, 1 Chron. vi. Ashtaroth is mentioned. And the words (setting aside B) are much alike in the Hebrew; and Beesh-terah may be easily moulded by the Greeks into Bestra, or Bostra.

No. 197. DIFFERENCE BETWEEN ARGOB, BASHAN, AND GILEAD.—Og being defeated, Deut. iii. 4, the Israelites “took all his cities, all the region of Argob, the kingdom of Og in Bashan.” It is controverted among writers, whether Argob and Bashan were equivalent terms, or distinct, or whether the former was part of the country denoted by the latter. This may, I think, be cleared from ver. 13—15, where Moses says, “I gave unto the half tribe of Manasseh, all the region of Argob, with all Bashan—Jair the son of Manasseh took all the country of Argob.—And I gave Gilead unto Machir.” Here the region of Argob seems to be spoken of as part of Bashan; and the region of Argob is said to be given unto Jair, and Gilead unto Machir: so that these two together seem to have formed the country, or at least the kingdom of Bashan. As to the situation of Argob and Gilead, it is evident that Gilead, properly so called, was the tract wherein lies the mount or hills of Gilead; consequently that the remaining tract was that called the region of Argob, which therefore lay north of the other.

No. 198. OF PETHOR, THE CITY OF BALAAM.—The king of Moab terrified at the success of the Israelites against the two kings of the Amorites, Sihon and Og, sends for a famous diviner of those times called Balaam, who lived at Pethor, in Aram, as we read, Deut. xxiii. 7, whereby is to be understood Aram-naharaim, or Mesopotamia. Deut. xxiii. 4. Balaam being met by Balak the king of Moab, at the edge of his kingdom, is brought to Kirjath-huzoth; on the morrow to the high-places of Baal, (Num. xxii. 39, 41.) then into the field of Zophim, then to the top of Peor. Num. xxiii. 14, 28. Kirjath-huzoth and the field of Zophim being only mentioned here, nothing more can be said of them, than that they lay in the country of Moab, near the tribe of Reuben. The high-places of Baal, are in Hebrew, Bamoth-baal; and therefore, probably the hills near Bamoth, mentioned, chap. ii.

No. 199. OF PEOR, AND No. 200. BAAL-PEOR.—Peor is thought to be a part of the mountains Abarim. On these mounts seems to have stood the temple of an idol called Peor, or Baal-peor; by partaking of whose sacrifices, the Israelites greatly provoked God, while encamped at Shittim. Num. xxv. 1—5.

No. 201. OF THE MIDIANITES.—In ver. 17, 18, of this chapter, we find God commanding the Israelites to smite the Midianites. These Midianites, it has been observed, were descendants of Midian, son of Abraham by Keturah. We find the Midianites settled

next to the Moabites, east, or south-east of them. And we find some colonies of them near the Red Sea, and mount Sinai, or Horeb, in the times of Moses; who fled out of Egypt into this land of Midian, (Exod. ii. 15.) and married Zipporah, the daughter of Jethro or Reuel the priest (or prince) of Midian, a city and country near the Red Sea. A branch of these Midianites near the Red Sea were the Kenites; some of whom became proselytes, and dwelt with Israel in Canaan: of which race was Heber the Kenite, the husband of Jael, who slew Sisera. The rest continued mingled with the Amalekites, till the time of Saul. But the Midianites mentioned in Num. xxv. were those adjoining to the Moabites; and who opposed the Israelites after the death of Barak, as we read in the book of Judges.



CHAPTER III.

OF THE CONQUEST OF THE LAND OF CANAAN, UNDER THE CONDUCT OF JOSHUA.

MOSES being dead, Joshua succeeded him, as leader in chief of the Israelites; and prepared to pass the river Jordan. He removed from Shittim, on the morrow after the two spies returned from Jericho, and came to Jordan, Josh. iii. 1. After three days' stay there, the Israelites "passed over Jordan, right against Jericho, on dry ground: the waters which came down from above," i. e. from the upper part of the stream, "standing and rising upon a heap very far," i. e. for a long way together, namely as far as "from the city Adam (or Adom, only here mentioned) beside Zaretan."

No. 202. OF ZARETAN.—This latter place is mentioned, 1 Kings iv. 12, and vii. 46, from which two places it appears that it lay not far from Succoth and Bethshean, (of which we shall speak hereafter) i. e. not far from the southern part of the sea of Galilee.

No. 203. OF GILGAL.—Israel having crossed Jordan, and the priests that bare the ark being come out of the channel of the river, the waters thereof returned to their place. The station where they encamped was called Gilgal, because here circumcision was renewed. For "all the people that came out of Egypt were circumcised; but all the people that were born in the wilderness by the way, as they came forth out of Egypt, them they had not circumcised. Wherefore the Lord said unto Joshua: This day have I rolled away the reproach of Egypt (i. e. uncircumcision) from off you: wherefore the name of the place is called Gilgal (i. e. *rolling*) unto this day." Josh. v. 2—9. Here Joshua pitched twelve stones, taken out of Jordan, by one man of every tribe: here the people abode, till they were whole again, after having been circumcised; here they celebrated the passover, and here the people ate of the old corn of the land, on the morrow after the passover; and on the morrow after

that, the manna ceased. It has been already observed, Josh. iii. 16, that Israel "passed over Jordan right against Jericho;" and it is expressly said, Josh. iv. 19, that they "encamped in Gilgal, in the east border of Jericho." Whence it is plain, that Gilgal must be situated between Jordan and Jericho. And since Josephus, *Antiq. lib. v. cap. 1. De Bello, lib. v. cap. 4.* tells us that Jericho was sixty furlongs from Jordan, and the camp of Gilgal was fifty furlongs from that river, it follows, that Gilgal was ten furlongs from Jericho east, about a mile and a quarter. But, it is observed by some learned men, that five of the furlongs used by Josephus, make an Italian mile; and so the distance between Gilgal and Jericho will be just two miles. And this exactly agrees with St. Jerome, who tells us, that the place was shewn in his days, at two miles from Jericho, and was had in very great veneration by the inhabitants.

No. 204. OF JERICHO.—The Israelites being recovered of circumcision, and fit for action, the first city taken by them was Jericho, "the wall falling down flat, so that the people went up into the city, every man straight before him: and they took the city." I add from Eusebius, that the city built by Hiel, the Bethelite, (which was honoured with our Saviour's presence, and mentioned in the gospel history), was destroyed for the treachery of its inhabitants, during the siege of Jerusalem by the Romans. The city standing in his days was a third city, built after the siege of Jerusalem; and as it seems, not in the very place, where either of the two former had been built. For, he tells us, that the ruins of both the former were still shewn. It is sometimes in Scripture called the city of palm-trees, from the plenty or the excellency of these trees in its territory.

No. 205. OF THE VALLEY OF ACHOR.—Jericho being taken and destroyed, Joshua having informed himself of the strength of Ai, sent about two or three thousand men against it, judging them sufficient to take the place, according to his information. But this party being worsted by the men of Ai, contrary to expectation, Joshua addresses himself to God in the most humble manner, who acquaints him, that the reason why the party sent against Ai had not met with success, was, because some of the Israelites had sinned. Hereupon, a scrutiny being made by lot, Achan was discovered to be the offender, and was put to death in the valley of Achor, so called from the trouble brought on the Israelites by this sin (as appears from chap. vii. ver. 26, compared with chap. vi. ver. 18.) for the Hebrew word *Achor* denotes trouble. It is evident from the circumstances of the history, that this valley lay not far from Jericho; and Josh. xv. 7, we read, that it lay in the north border of the tribe of Judah.

OF AI, OR HAI. *Vide* No. 85.—Joshua marches a second time against Ai, takes it by stratagem, and burns it. We have this place mentioned in the history of Abraham, who both before and after his going into Egypt, pitched his tent between Bethel and

Hai, or Ai. It appears both from Gen. xii. 8, and Josh. vii. 2, and viii. 9, that Ai lay east of Bethel; and that it was not far from Bethel, may be gathered from Josh. viii. 17, though Eusebius and Jerome had not told us so; who add, that in their time were shewn some small remains of its ruins. Masius tells us, that Ai was three leagues from Jericho, and Bethel one league from Ai.

NO. 206. OF BETHAVEN.—In Josh. vii. 2, we read that Ai was “beside Bethaven, on the east side of Bethel.” Whence it seems clearly to follow, that Bethaven was a distinct place from Bethel; though not far from it. It lay in the north of the tribe of Benjamin, as appears from Josh. xviii. 12. For the wilderness of Bethaven there mentioned was in all probability so called, from this Bethaven. It is true indeed, that the prophet Hosea calls Bethel, on account of Jeroboam’s placing there one of the golden calves, and of its idolatrous worship, by the name of Bethaven; and from this some have thought there was no other Bethaven, but Bethel.

NO. 207. CITIES OF THE GIBEONITES.—The Gibeonites, terrified at what had befallen Jericho and Ai, by a trick obtained a league from Joshua and the Israelites, sending men as ambassadors to Gilgal, who were equipped, as if they had come from a very far country. The league being made and sworn to, the Israelites quickly became sensible how greatly they had been imposed on. For, “three days after the league was made, they heard that they were their neighbours; and they came unto the cities of the Gibeonites on the third day: now their cities were Gibeon and Cephirah, and Beeroth, and Kirjath-jearim,” Josh. ix. 17.

OF GIBEON.—Gibeon we learn, Josh. x. 2, was “a great city, greater than Ai.” Eusebius and Jerome tell us, it was the metropolis of the Hivites, and a regal city: but we nowhere read in Scripture of the king of Gibeon; and in the text last cited it is said to be as one of the royal cities. Whereby is implied, that it was not a regal city, but was as considerable as regal cities were. Eusebius further tells us, that it was a town, or village, in his time, still retaining its old name, being four miles west from Bethel.

OF CHEPHIRAH.—That Gibeon was a city of note, further appears, in that it had other cities (mentioned Josh. ix. 17.) either subject to it, or confederate with it. Of which cities we have nothing to add, but the name of Chephirah.

OF BEEROOTH.—Beeroth lay, as we are told by Eusebius and Jerome, under the hill of Gibeon, being a town, or village, in their days, in the road from Ælia (or Jerusalem) to Neapolis (or Sichem) seven miles from Jerusalem. Mr. Maundrel, who seems to take this place for the Beer, whither Jotham fled from Abimelech, Judg. ix. 21, tells us, that it enjoys a very pleasant situation, on an edge declining southwards. At the bottom of the hill, is a plentiful fountain of excellent water; from which it has its name. At its upper side are remains of an old church, built by the empress Helena.

No. 208. OF KIRJATH-JEARIM.—Kirjath-jearim is frequently mentioned in sacred history. It appertained afterwards to the tribe of Judah, and lay in the confines of that tribe, and the tribe of Benjamin, nine miles from Jerusalem in the road to Diospolis, (i. e. Lydda.) In this place the ark abode twenty years, from the time it was sent away by the Philistines, till it was removed from hence by king David, 1 Sam. vii. Compare 1 Chron. xiii. Of this city was Uriah, a prophet slain by Jehoiakim, Jer. xxvi. 20, &c.

The king of Jerusalem, understanding that the Gibeonites had made peace with Israel, sends to the king of Hebron, to the king of Jarmuth, to the king of Lachish, and to the king of Eglon, with their joint forces to fall on the Gibeonites. Accordingly, these five kings encamp before Gibeon; the inhabitants whereof presently dispatch messengers to Joshua at Gilgal, to desire succour without delay. Hereupon Joshua marches all night from Gilgal, and falling on the army of the confederate kings, “slew them with a great slaughter at Gibeon, and chased them along the way that goes up to Beth-horon; and smote them to Azeka, and unto Makkedah.”

No. 209. OF BETH-HORON.—There is mention in Scripture of two Beth-horons: for 1 Chron. vii. 24, we are told, that a woman of the tribe of Ephraim, named Sherar, “built Beth-horon the nether and the upper.” It is agreed among writers, that they both laid within the bounds of the tribe of Ephraim: but it is not agreed in what part of the tribe each laid: some placing Beth-horon the Upper in the northern limit of the tribe, and Beth-horon the Nether in the southern; while others place them nearer one to another, and both in the south. Certainly the Beth-horon mentioned in this action must lie in the south of the tribe of Ephraim, adjoining to the tribe of Benjamin, wherein Gibeon was. It is also plain that this Beth-horon stood on a hill; which as the Canaanites fled from Gibeon, they went up; whence it is said, Josh. x. 1, that “the Lord chased them along the way that goes up to Beth-horon.” But from Beth-horon to Azeka, the way lay down the hill on another side; whence ver. 11, it is said, that as the Canaanites were “in the going down (namely of the hill) of Beth-horon, the Lord cast down great stones upon them, unto Azekah.

No. 210. OF AZEKAH.—This Azekah is reckoned among the cities of Judah, Josh. xv. 35, and this situation agrees with the circumstances of this action. For we find it in the above text named with Jarmuth, whose king was one of the five confederate kings. Eusebius and Jerome tell us of a town in their time, named Ezecca, between Eleutheropolis and Jerusalem, which might be probably enough this Azekah; as this lay in those parts.

No. 211. OF AJALON.—Joshua being very desirous to pursue his advantage over his enemies to the uttermost, that he might not be delayed by the coming on of night, through a divine impulse of miraculous faith, he said: “Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stopped, until the people had avenged themselves

upon their enemies," Josh. x. 12, 13. Of Gibeon enough has been said: Ajalon, which is the other place here mentioned, lay in the tribe of Dan, (Josh. xix. 42.) and was one of the cities in that tribe given to the Levites. (Josh. xxi. 24.) But it seems, the Danites could not drive out the Amorites from Ajalon, Judg. i. 35.

No. 212. **MAKKEDAH**; ALSO OF **ELEUTHEROPOLIS**, a place from which Eusebius and Jerome often reckon the distances of Scripture places.—Joshua being acquainted that the five kings who had fled were hid in a cave at Makkedah, orders them to be secured therein till he had made an end of pursuing the enemy. After which, he put them to death: "And that day he took Makkedah," Josh. x. 28, which we find reckoned among the cities afterwards given to Judah, Josh. xv. 41. It stood, as Eusebius informs us, eight miles east of Eleutheropolis.

Eleutheropolis being a place often mentioned by Eusebius and Jerome, from which they reckon the distances of many places mentioned in the Bible; it will be requisite to observe here, that this city is not mentioned in the Bible, at least not under that name, and is said to have been of much later date than the scripture history, being not built till after the destruction of Jerusalem. The name imports the free city; and it was a considerable place in later times; accordingly it is noticed, and its situation assigned by Ptolemy the geographer. It is placed in the tribe of Judah.

No. 213. OF **LIBNAH**.—Having taken Makkedah, Joshua marches with his victorious army to Libnah, which he likewise takes, Josh. x. 29, 30. This also was a city afterwards assigned to Judah, and probably lying very near Makkedah; whence it is mentioned, Josh. xv. 42, next after Makkedah. It was also a Levitical city, Josh. xxi. 13. It was besieged by Sennacherib king of Assyria, in the days of Hezekiah, 2 Kings xix. 8. Eusebius and Jerome tell us, that it was a town, or village, in their time, lying within the district of Eleutheropolis.

No. 214. OF **LACHISH**.—From Libnah Joshua marched to Lachish, and took it the second day, ver. 31, 32. There is frequent mention of it in sacred history. It was one of the places besieged by Sennacherib king of Assyria, in the reign of Hezekiah king of Judah. On the division of Canaan, this city fell to the tribe of Judah, with the neighbouring cities mentioned in this tenth chapter of Joshua. It was a town in the days of Eusebius and Jerome; seven miles distant from Eleutheropolis, south.

No. 215. OF **GEZER**.—We read, Josh. x. 33, that "Horam king of Gezer came to help Lachish: and Joshua smote him and his people." It appears from Josh. xvi. 3, that this Gezer lay in the south of the tribe of Ephraim, not far from Beth-horon, between it and the sea, i. e. the Mediterranean Sea, so that it lay at some distance from Lachish; and we may observe, that it is said, Josh. x. 33, only that "Joshua smote the king of Gezer and his people, until he had left him none remaining;" i. e. quite destroyed the forces

this king brought with him to the relief of Lachish; but nothing is said of Joshua's taking the city of Gezer itself, that being too distant, and too much out of the way at present. Indeed, this seems to have been a very strong place, and to have held out against Israel, till the reign of Solomon; for we read, 1 Kings ix. 16, that "Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it, and slain the Canaanites that dwelt in the city, and given it for a present to his daughter, Solomon's wife." And Solomon rebuilt it, together with Beth-horon the Nether, and some other places. It was standing in the days of Eusebius and Jerome, being called Gazara; four miles from Nicopolis (i. e. Emmaus) to the north.

No. 216. OF EGLON.—From Lachish Joshua passed with his army to Eglon, and took it on that day, Josh. x. 34, 35. The king of this city was another of the five kings. The city lay not far from Lachish, as may be gathered, not only from circumstances here mentioned, but from its being mentioned with Lachish, Josh. xv. 39, where it is reckoned among the cities assigned to the tribe of Judah. Eusebius and Jerome tell us, that it was a very large town in their days, twelve miles from Eleutheropolis, east: but then, these writers take Elgon to be the same with Adullam; whereas they are apparently distinguished, Josh. xv. 35, 39.

No. 217. OF DEBIR, AND ITS NAMES.—From Elgon Joshua marched to Hebron, and took it. The king of this city was another of the five kings. There has been frequent mention of this place in the history of Abraham. From Hebron Joshua returned and marched to Debir, and took it, Josh. x. 36—39. This Debir bears two other names in this book of Joshua. For chap. xv. 15, we are told, that "the name of Debir before was Kirjath-sepher;" and ver. 49, among the cities of Judah we have mention of "Kirjath-sannah, which is Debir." The word Kirjath denotes *the city*, and hence we have it in the beginning of the names of several places. The word Sepher in Hebrew denotes *a book*: whence some conjecture that this was an old literary academy of the Canaanites. Others conjecture it to have rather been, where their archives, or records, were kept. The word Debir may be applied to either of the foregoing senses, being derived from a root that signifies to speak; and so may be understood to import a school of eloquence, or of literature in general; and the word Debir used as an appellation, denotes the inmost and most secret part of a temple where the oracles were wont to be spoken or delivered, and into which none might enter but the priests; and in this acceptation the word is very applicable to the places where archives are wont to be laid up, they being usually secret places, and such as admittance into is allowed only to peculiar persons. [But Debir may also express the oracle itself.] Kirjath-sannah, which is the third name of this city, may be understood to denote, either the city of the Bush, as lying among bushes, or thickets; or else the city of Ingenuity, or Politeness, where the faculties of men's minds are sharpened, (for the

root, from which Sannah may be derived, signifies to sharpen or whet) and in this sense Kirjath-sannah may import a university, or place of literature.

As to the situation of this city, Josh. xv. 15, 49, we have it reckoned among the cities given to Judah, and more particularly among such as laid in the southern tract of that tribe, and probably not far from Hebron. It is observable that in Josh. x. 38, Joshua is said to "return to Debir and fight against it." Where by returning is probably denoted, that Joshua having carried his conquests in these southern parts to Gaza, ver. 41, which was the south-west angle of the land of Canaan, he then marched back again, and laid siege to Debir.

No. 218. OF GOSHEN IN CANAAN.—This is confirmed from what is said, ver. 41, that "Joshua smote all (this south part) from Kadesh-barnea, even unto Gaza; and all the country of Goshen, even unto Gibeon." For the country of Goshen (which is the only place here mentioned, not spoken of already) is generally by writers placed in the south of the tribe of Judah; and that not without ground, since Josh. xi. 16, we find the land of Goshen mentioned together with, and next to, the south country. And since by this very name we find the fruitful tract of Egypt, wherein the Israelites sojourned, frequently called; hence this land of Goshen in Canaan, is thought to have been like that in Egypt, very fruitful. Indeed it is evident, that here in Canaan was a city called Goshen, and that the country around it was styled the land, or country, of Goshen; whereas we do not find any city, or town, of that name in Egypt. But this hinders not, but the city Goshen in Canaan might be so called, as lying in a fat good soil.

No. 219. OF THE WATERS OF MEROM.—Joshua having thus, at one time, i. e. at one expedition, conquered the southern tract of Canaan, he turns with his army to Gilgal; where was a fixed camp of the Israelites for a considerable time, Josh. x. 42, 43. After this the kings in the north of Canaan hearing what success the Israelites had had in the south, joined all their forces, and came and pitched at the waters of Merom, to fight against Israel. By the waters of Merom, are here denoted (as is probably thought, by learned men) the lake that lies between the head of the river Jordan and the lake of Gennesareth, styled lake Semechon. It is not near so large as the lake of Gennesareth; and the tract about it is marshy.

No. 220. OF HAZOR.—Near these waters of Merom was situated (as is conjectured by the learned) Hazor, the regal city of Jabin, the chief and most powerful prince in those parts, (ver. 10.) and who therefore, (Josh. xi. 1.) summoned the other princes in the north of Canaan to join him, with their forces. Accordingly, they did so, and encamped all together near the waters of Merom. But being entirely routed by the Israelites, Joshua took Hazor, burnt it, and slew the king thereof. He took also the cities of the other kings and killed the kings; but did not burn any of the cities except Hazor.

No. 221. OF MADON.—The other cities, whose kings joined Jabin king of Hazor, are Madon, Shimron, and Achshaph. Madon is never mentioned in Scripture, but in relation to this fight, and then is but barely named, so that nothing particular can be said of its situation, Josh. xi. 1 ; xii. 19.

No. 222. OF SHIMRON.—Shimron is doubtless the same with Shimron-meron, whose king is reckoned among the one-and-thirty kings slain by Joshua, chap. xii. especially, since the king hereof is mentioned with the kings of Madon, Hazor, and Achshaph, it is also, scarcely to be doubted, but this is the Shimron, reckoned among the cities given to Zebulun, chap. xix. 15.

No. 223. OF ACHSHAPH.—Achshaph is mentioned only, chap. x. ver. 1 ; and chap. xii. ver. 20 ; and chap. xix. ver. 25. In the two former it is mentioned in reference to this flight ; in the latter place it is reckoned among the cities assigned to Asher.

No. 224. OF CINNEROTH, AND ITS SEA.—Beside the kings of these cities, we are told, that Jabin sent to the kings of the plains, south of Cinneroth, in the borders of Dor, on the west ; chap. xi. ver. 2. Cinneroth was an ancient city, on the sea of Galilee, and from which, as being of principal note, that sea is frequently styled the sea of Cinneroth, being the same that is called the lake of Gennesareth, in the New Testament.

No. 225. OF DOR.—Dor was a considerable city, on the coast of the Mediterranean Sea ; whence it gave name to the country round about it. It was given to the half tribe of Manasseh on this (the west) side of Jordan. Eusebius and Jerome tell us, that it lay between Cesarea-Palestine (called Cesarea in the New Testament) and Tyre ; Jerome adds, nine miles from Cesarea, and that it was gone quite to decay, in his time, and uninhabited.

No. 226. OF THE LAND OF MIZPEH.—In ver. 3, we read that “Jabin sent to the Hivite under Hermon, in the land of Mizpeh ;” and ver. 8, that the Israelites smote these Canaanites, and “chased them unto Great Zidon, and unto Mizrephoth-maim, and unto the valley of Mizpeh eastward.” The land of Mizpeh here mentioned, denotes the tract of mount Gilead, otherwise called Mizpeh, Gen. xxxi. 49. And so, the valley of Mizpeh here, must denote some valley adjoining mount Gilead. In like manner, the word Gilead frequently denotes the whole tract of the same mountain, with the adjacent country, as far as mount Hermon, which, together with mount Halak and Seir, are only branches of Lebanon ; and shall be noticed when we speak of that mountain.

No. 227. OF MISREPHOTH-MAIM.—Zidon is frequently mentioned in the New Testament. Near to this city writers agree in placing Misrephoth-maim, which word is understood by some appellatively, *salt-pits* ; others render it *burnings of water*, and understand it of sand dug out of this place, and melted down by fire to make glass. They are led into this opinion, because this country abounds with sand fit for this purpose.

No. 228. OF JARMUTH.—The eleventh chapter of Joshua concludes with telling us, that “there was none of the Anakim left in the land of Israel: only in Gaza, and in Gath, and in Ashdod,” ver. 22. Gaza and Ashdod (the Azotus of the New Testament) have been spoken of already; and of Gath, I shall have a more fit occasion to speak hereafter. I shall proceed therefore, to notice those cities of the one-and-thirty kings, mentioned in the next chapter, as slain by the Israelites, that have not yet been spoken of. The first is Jarmuth, ver. 11. For though mention is made (chap. x.) of the king of Jerusalem’s sending to the king of Jarmuth, yet no account is there given of Israel’s taking the city of Jarmuth. It was one of the cities given to Judah, chap. xv. ver. 35; and Eusebius and Jerome tell us, about four miles from Eleutheropolis; but in another place, under the name of Jermus, (probably the same with Jarmuth) the distance of it from Eleutheropolis, is by both these writers assigned at ten miles; which is thought to be the truest.

No. 229. OF GEDER.—The king of Geder, is nowhere else mentioned in the sacred history, under this name: but it is very probable, that this Geder is the same either with Gederah, or Gederoth, or Gedor, mentioned Josh. xv. 36, 41, 58, as lying in the tribe of Judah; but which of these it is, cannot be determined.

No. 230. OF HORMAH.—Another city is Hormah, a city first assigned to Judah, as appears from chap. xv. ver. 30, but afterwards given to Simeon, chap. xix. 4. Hence it follows, that it lay in the south of Canaan, and therefore may be the same place, mentioned in the journeys of the Israelites from Egypt; which was so named by the Israelites, because of the defeat they received from the Amalekites in the neighbourhood, Num. xiv. 45. Which name was afterwards confirmed by an overthrow given by the Israelites to Arad, a Canaanite king in the south.

No. 231. OF ARAD.—From this king Arad, or some other of the same name, the city Arad (whose king is mentioned next to Hormah) might probably take its name. No doubt, but this city lay in the south of Canaan, not only because of what is said of king Arad, Numb. xxi. 1, and xxxiii. 40; but also because we read of “the wilderness of Judah, which lay in the south of Arad,” i. e. in the south of Judah, about the city Arad, Judg. i. 16.

No. 232. OF ADULLAM.—The king of Adullam, a city assigned to Judah, chap. xv. ver. 35, is remarkable in sacred history, on account of a cave in the neighbourhood, whereinto David retired, when he withdrew from Achish, king of Gath, 1 Sam. xxii. 1. Eusebius tells us, that it was in his days a very great town, about ten miles east of Eleutheropolis; and Jerome says, it was not a small town.

No. 233. OF TAPPUAH.—Tappuah, chap. xii. ver. 17. We find a city of this name, among the cities of Judah, chap. xv. ver. 34; xvi. 8; xvii. 8; we find also a Tappuah, on the border of Manas-

seh, but belonging to Ephraim. It is scarcely possible to suppose these to be the same place; and it is hard to determine which of them it was, whose king was slain by Joshua.

No. 234. OF HEPHER AND APHEK.—The city Hopher is mentioned only ver. 17. of this chapter. Apek is mentioned, ver. 18. We find a city of this name, given to Asher, chap. xix. ver. 30. There is also mentioned, chap. xv. ver. 53, of a place called Apekah, in the tribe of Judah. And because there is a very small difference between Apek and Apekah, it becomes uncertain, which is the Apek, the king whereof was slain by Joshua.

No. 235. OF LASHARON.—The king of Lasharon is only mentioned here; unless, as some conjecture, the first syllable *La* is an article, and so the name itself be Sharon; which occurs both in the Old and New Testament. In the latter, we find it mentioned, Acts ix. 35, as a town, not far from Lydda, and which therefore might be the Lasharon of this place. There is also a city called Sharon, 1 Chron. v. 16, but being attributed to the Gadites, east of Jordan, it cannot be understood of this Sharon, or Lasharon. Eusebius and Jerome tell us, that all the country from Cesarea to Joppa was called Saron; as was the country between mount Tabor and the lake of Tiberias. The country of Sharon is represented as fruitful and pleasant, Cant. ii. 1; and in Isaiah it is represented as having excellent pasturage.

No. 236. OF TAANACH.—Taanach is a city, several times mentioned in Scripture. It was given to the half tribe of Manasseh, west of Jordan, and was a Levitical city. Eusebius and Jerome tell us, that there was standing in their time, a town of this name, four miles from Legeon, a town frequently mentioned in the Geographical Treatise of Eusebius, but it being not certain where this Legeon stood, the distances of other places from it are but of little use. It seems probable, from Judg. v. 19—21, that Taanach lay not far from the river Kishon, nor from the city Megiddo.

No. 237. OF MEGIDDO.—Megiddo appertained to the half tribe of Manasseh, west of Jordan: but the Canaanites continued to dwell in it, being tributary. Josh. xvii. 11, 12. It was rebuilt by Solomon, 1 Kings ix. 15. And is farther remarkable in sacred history, for the death of two kings of Judah, viz. Ahaziah and Josiah.

No. 238. OF KEDESH.—There are two places of this name; one in the tribe of Judah, Josh. xv. 23, the other in the tribe of Naphtali, chap. xix. ver. 37, *et al.* It is not certainly to be determined, which Kedesh it was, whose king is mentioned, chap. xii. ver. 22; but it is highly probable, that it was Kedesh Naphtali. The reasons for this opinion are two; that Kedesh of Judah appears throughout scripture history to have been of little note, in comparison to Kedesh-Naphtali, which was not only a Levitical city, but one of the six cities of refuge; chap. xix. ver. 7, it is styled Kedesh in Galilee, in mount Naphtali. The other reason is, that

in this chap. xii. ver. 22, it is named in the midst of several other cities, lying in these northern parts of Canaan. Of this town was Barak. Judg. iv.

No. 239. OF JOCKNEAM.—Jockneam was a city near mount Carmel, whence it is styled, ver. 22, “Jockneam of Carmel.” It lay in the tribe of Zebulun, and was a Levitical city.

No. 240. OF TIRZAH.—Tirzah is a city frequently mentioned in sacred history; it was long the regal city of the kingdom of Israel. Indeed Jeroboam, the first king of Israel, though he dwelt some time at Shechem, yet seems to have, in his latter days, at least, fixed his residence at Tirzah, as may be probably inferred from 1 Kings xiv. 17. And the succeeding kings of Israel kept their residence in the same city; till Omri having reigned six years in Tirzah, built Samaria, and removed the royal seat thither, where it continued, till a period was put to the kingdom. The reason which induced the kings of Israel to choose Tirzah for their residence, may be very probably gathered from Cant. vi. 4, where we find this expression, “Thou art beautiful, O my love, as Tirzah.” Hence it appears, that Tirzah was a very beautiful and pleasant city. But notwithstanding it was the seat royal of the former kings of Israel, and is often mentioned in Scripture, yet there is nothing said of it, from which its situation may be determined with certainty. Nor is any light afforded us herein from Josephus, Eusebius, or any other good author. But as Jeroboam was of the tribe of Ephraim, it is supposed he would be thereby inclined to select a place within his own tribe, for his regal city. And this opinion is thought to be confirmed, by the name of Ephraim being frequently used in Scripture to denote the whole kingdom of Israel, because (among other reasons) the capital city of the kingdom was situated in that tribe.

No. 241. OF THE NATIONS OF GILGAL.—There remains one king more, *the king of the nations of Gilgal*, as the words are rendered in our English and other translations; and one good mean to discover the true intent of this expression, may be to consider all the other kings mentioned in this chapter, and then whether any tract remains in the land of Canaan, about Gilgal, wherein none of these kings were seated, and which, consequently, might be denoted by the nations of Gilgal. North of Gilgal, towards, and as far as, the sea of Cinneroth, or Galilee, is a considerable tract, within which it does not appear that there was seated any city, whose king is included here as slain by the Israelites. Whence it follows, that by the nations of Gilgal may be denoted the inhabitants of this tract. Some take Goim, which we render *the nations*, for a proper name; and so it might be the name of a city lying north of Gilgal. Others suppose Gilgal to be a corrupt reading for Gelil, and consequently that by the nations of Gelil is denoted the country elsewhere called Galilee of the nations, or Gentiles. These are the chief opinions; the reader is left to follow which he pleases, nothing of certainty being determinable.

No. 242. OF SHILOH.—In the following chapters of Joshua, xiii. to xxi. after a short account of what then remained of the land of Canaan unconquered, and a recapitulation of the division of the country beyond Jordan by Moses; there follows an account of the division of the land of Canaan itself, between the other nine tribes, and the half tribe of Manasseh; of which I shall speak distinctly in the following chapter. In proceeding with the history of the book of Joshua, to the end, there is nothing to be remarked, but the assembling of the congregation of Israel at Shiloh, and setting up there the tabernacle of the congregation, chap. xviii. ver. 1. In this tabernacle was the ark kept. Accordingly, we find, that the ark remained in Shiloh, not only all the remainder of Joshua's life, but also, all the times of the judges of Israel, to Samuel the prophet, and just before the death of Eli the priest, 1 Sam. iv. 3, &c. This place was in the tribe of Ephraim, about ten or twelve miles from Neapolis, (or Shechem,) in the Acrabatene region, as Eusebius and Jerome inform us. Others tell us, that it lay but two hours travelling from Jerusalem, and consequently in the south part of the tribe of Ephraim. The reason of placing the ark in the tribe of Ephraim, at first, might be no other than, because Joshua was of that tribe; who during his life, was chief administrator of the government; and therefore it was but proper, for the tabernacle and the ark to be in the same tribe. We further remark here, that together with the tabernacle and ark, the camp of Israel removed from Gilgal to Shiloh; i. e. the camp of the seven tribes, that had not yet their lots assigned them. For, before the removal to Shiloh, we find that only the tribes of Judah and Ephraim, and the half tribe of Manasseh, had their inheritances allotted them; whereas the division of the land among the other seven tribes (Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan) is not related till after the removal of Shiloh, chap. xviii. and xix. In chap. xx. and xxi. we have an account of the cities of refuge, and of the Levitical cities; and in chap. xxii. of Joshua's dismissing the tribes of Reuben and Gad, with the half tribe of Manasseh, east of Jordan, in order that they might return to their own inheritances.

No. 243. OF TIMNATH-SERAH.—Then, chap. xxiii. and xxiv. the book concludes with an account of Joshua's exhortation to the Israelites before his death; and his renewing the covenant between God and them, at Shechem. He died at the age of a hundred and ten years, and was "buried in the border of his inheritance, in Timnath-serah, which is in mount Ephraim, on the north side of the hill Gaash," chap. xxiv. ver. 30. We find, chap. xix. ver. 50, that this city had been given by the Israelites to Joshua, on his choice of it, and on God's directing them to gratify so worthy a person in his request. It lay in mount Ephraim, i. e. in the mountainous, and so the southern part of that tribe, wherein lay also Shiloh. As to the expression, "on the north side of the hill of Gaash," it is capable of several senses, either that the city took up the north part of the said hill, or, that it lay northward of the said

hill, or that Joshua was buried on the north part of the hill, or northward of it. The city is otherwise called Timnath-heres, Judg. ii. 9. Eusebius and Jerome suppose this to have been the same with Timnath, in the tribe of Dan, (mentioned in the history of Samson,) but this must be a mistake, it being expressly said in the text above cited, that it lay in mount Ephraim. It seems probable from Judg. i. 35, that Timnath-serah or Timnath-heres lay near the tribe of Dan, for there we read of mount Heres in Ajalon, belonging to the children of Dan. On one part of this mount probably lay Timnath-heres, where the sepulchre of Joshua was shown in the days of Eusebius and Jerome.

No. 244. OF GAASH.—As to Gaash, it is mentioned in Scripture, only in reference to Joshua, and in the catalogue of David's mighty men; among whom was "Hiddai of the brooks (or *valleys*.) of Gaash," 2 Sam. xxiii. 30, which might be so called, as adjoining the foot of the hill Gaash.



CHAPTER IV.

OF THE DIVISION OF THE LAND OF CANAAN, AND THE LEVITICAL CITIES, AND CITIES OF REFUGE; AS ALSO OF THE MORE REMARKABLE MOUNTAINS OR HILLS, LYING ROUND OR WITHIN THE WHOLE LAND OF ISRAEL.

IT seems requisite to observe here, that the Israelites (so called, as being descendants of Jacob, otherwise named Israel) were distinguished into twelve tribes, according to the number of the sons of Israel, styled the twelve patriarchs, as being heads of these tribes. Acts vii. 9.

The names of the twelve patriarchs, according to the order of birth, were: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin. Of these Reuben, Simeon, Levi, Judah, Issachar, and Zebulun, were born to Israel by his wife Leah; Joseph and Benjamin, by his wife Rachel; Dan and Naphtali, by Bilhah, Rachel's maid; Gad and Asher, by Zilpah, Leah's maid. And this last order (not that of birth) is observed by Moses, in naming the patriarchs who went down with Jacob into Egypt, Exod. i. 2—4.

Of these twelve tribes, it pleased God to choose that of Levi, to minister about holy things, and to wait at his altar, and therefore to ordain that this tribe should live, or be maintained, of the things of the temple; should be partakers with the altar; and so be free from the common concerns of life. Hereupon, in the division of the land of Canaan, as also of the country beyond Jordan, though the whole was divided into twelve parts, yet not one of these twelve parts was allotted to the tribe of Levi. But the two branches of Joseph, viz. Ephraim and Manasseh, were reckoned as two distinct tribes, and had distinct divisions allotted them. Whence the twelve tribes, in a geographical sense, or among whom the land of Canaan

and the country beyond Jordan, were divided, may be reckoned thus, according to their geographical order, beginning from the south of Canaan, viz. Judah, Simeon, Dan, Benjamin, Ephraim, Manasseh, i. e. one half of it), Issachar, Zebulun, Asher, Naphtali, all west of Jordan; and east of that river, beside the other half of the tribe of Manasseh, lay the two remaining tribes of Gad and Reuben.

No. 245. OF THE TRIBE OF JUDAH.—To begin with the tribe of Judah, the most considerable, as on other accounts, so especially, because our blessed Lord descended of it. And it is not to be thought merely casual, that in the division of the land of Canaan, regard was primarily had to this tribe; and that in the sacred history, the lot which fell to this tribe is first noticed, Josh. xv.

In this chapter we are told, ver. 1, that the lot of the tribe of Judah was next to the border of Edom, i. e. in the southern part of Canaan. And from ver. 2, to 12, we have the bounds of this tribe specified, ver. 2—4, that “the south border thereof was from the shore of the Salt Sea,” and more particularly “from the bay of it that looks southward,” i. e. from the south part of the Asphaltite lake which is narrowed into the shape of a bay. This was the east extremity of the south border, which from hence stretched itself westward, passing along to Zin, and thence going up on the south side to Kadesh-barnea, and so coming unto the river of Egypt, and running along that river to the Mediterranean Sea.

Its east coast or border, was the length of the Salt Sea, from its southern point to its northern, even to the end of Jordan, i. e. to the north part of the Salt Sea, where Jordan falls into it. Compare Josh. xviii. 19.

The border in the north quarter was from the bay of the Salt Sea, which is at the uttermost part of the river Jordan, (i. e. where Jordan empties itself into the Salt Sea.) Hence it ran westward by the valley of Achor, by Enrogel, and so by the valley of the son of Hinnom, to the south side of Jerusalem, thence to the top of the mountain that lies before the valley of Hinnom westward, which is at the end of the valley of Giants northward. Thence the border was drawn to Kirjath-jearim, and so passed along unto the side of mount Jearim, and went down to Bethshemesh, and passed on to Timnah; and so to the side of Ekron northward, and the goings out, or termination, of this north border westward, were at the Great Sea (whereby in Scripture is denoted the Mediterranean Sea) which was the west border of this tribe.

No. 246. OF THE TRIBE OF SIMEON.—In Josh. xix. 1—9, we read that the lot for the tribe of Simeon, decided that its inheritance was within the inheritance of the children of Judah, or out of the portion at first allotted to the children of Judah. For the part of the children of Judah was too much for them. Therefore the children of Simeon had their inheritance within the inheritance of them. Accordingly, the same cities, which we find, chap. xv. ver. 26—32, allotted at first to the tribe of Judah, are afterwards, chap. xix. ver. 2—8, assigned to the tribe of Simeon. And, as these cities appear

from chap. xv. ver. 21, to be some of "the uttermost cities of the tribe of the children of Judah, toward the coast of Edom southward;" hence with good reason, the tribe of Simeon is placed in the south part of the tribe of Judah.

In like manner, because by comparing, Josh. xv. 33, &c. with xix. 41, &c. it appears, that some other cities at first allotted to the tribe of Judah, were afterwards assigned to the tribe of Dan; it is rationally supposed, that the inheritance of the tribe of Dan was within the inheritance of the tribe of Judah; and consequently, it is placed by geographers in the western part of the portion at first allotted to Judah. As to the more particular situation thereof, some place it in the north-west of the portion first allotted to the tribe of Judah, and joining the tribe of Benjamin, or Ephraim; others suppose some part of the tribe of Judah to come in between Dan and Benjamin.

No. 247. OF THE TRIBE OF BENJAMIN.—North, or at least north-east of Judah, was situated the tribe of Benjamin; as is evident from comparing Josh. xviii. 15—19, with xv. 5—9. For the same border which is in this last place the north border of Judah, is in the former place, the south border of Benjamin; whence it follows that these two tribes must be contiguous: Judah lying south, and Benjamin north. That "Jordan was the border of this tribe on the east side," we are expressly told, Josh. xviii. 20. And ver. 12—14, that the border on the north side was "from Jordan to the side of Jericho, on the north side thereof, and went up through the mountains westward, and the goings out thereof were at the wilderness of Beth-aven." Hence seems to be reckoned the west border, when it is said, ver. 13, 14, that "the border went over from thence towards Bethel, to the side of Bethel southward, and thence descended near the hill, that lies on the south side of the nether Beth-horon; and was drawn thence and compassed the corner of the west southward, from the hill that lies before Beth-horon southward; and the goings out thereof were at Kirjath-jearim, a city of the children of Judah. This was the west-quarter."

It is not to be omitted, that some make the tribe of Benjamin extend from the river Jordan east, to the Mediterranean Sea west. This opinion seems to be entirely grounded on the Hebrew expression used in the beginning of the fourteenth verse: where, according to a literal translation, it is said of the west border, that it compassed the corner of the sea southward. But it is evident enough, from what is said in other places of Scripture, that the tribe of Benjamin did not reach to the sea westward. And indeed it is (I think) plainly intimated in ver. 12, that the Hebrew word signifying the sea, is not to be in this description understood literally, but imports the west, on which side the sea, (i. e. the Mediterranean Sea) lay. Hence the word in our English translation is rendered, ver. 12, the west; and so it would (I conceive) have been best rendered in the fourteenth verse also. And the plain meaning of the expression, *compassed the corner of the west*, seems to be, that the west border did there make an angle, or corner.

No. 248. OF THE TRIBE OF EPHRAIM, AND No. 249. THE HALF TRIBE OF MANASSEH, WEST OF JORDAN.—North of Benjamin was the lot that fell to the children of Joseph, Josh. xviii. 11, where it is said, that “the coast of the lot of Benjamin came forth between the children of Judah, and the children of Joseph.” Since therefore the children of Judah lay south of the children of Benjamin, it follows, that the children of Joseph lay north of them. It is also evident from Josh. xvi. 1—3, that the lot of the children of Joseph reached, from Jordan eastward, to the Mediterranean Sea westward; and from comparing chap. xvi. ver. 17, with chap. xvii. ver. 11, it appears, that it reached from the tribe of Benjamin southward, to the tribe of Asher, and Issachar, northward. Lastly, it is also clear, that of the two branches of the house of Joseph, the lot that appertained to Ephraim, was for the most part south to that which appertained to Manasseh; for from chap. xvi. ver. 5—7, it appears, that Ephraim bordered on Benjamin, Ataroth-addar and Jericho being mentioned in the coast of Ephraim, as well as they are mentioned in the coast of Benjamin, chap. xviii. ver. 12, 13, the more particular description, either of the general coast of the children of Joseph, or of the particular coasts, which bounded Ephraim from Manasseh, has much obscurity, and consequently difficulty. Note, that what is here said of Manasseh, is to be understood of that half of it, which was west of Jordan.

No. 250. OF THE TRIBE OF ISSACHAR.—North, and more particularly north-east, of the half tribe of Manasseh, lay the tribe of Issachar; whose boundary went by Jezreel and mount Tabor; and “its outgoings were at Jordan,” Josh. xix. 17, 22. Some extend this tribe quite to the Mediterranean Sea. But it being plainly said, Josh. xvii. 10, that the lots of Ephraim and Manasseh “met together in Asher on the north, and in Issachar on the east;” it seems necessarily to follow, that Issachar could not reach westward to the sea.

No. 251. OF THE TRIBE OF ZEBULUN.—North and west of Issachar lay the tribe of Zebulun. That it lay north, is agreed by geographers. And that it must turn likewise to the west of Issachar, is inferred from Judg. v. 19. There is mention of Taanach and Megiddo, two cities of the half tribe of Manasseh, as lying near, or on the river Kishon; which is one of the boundaries of Zebulun, as in this tribe lay mount Tabor, from which the river Kishon rises. In short, Josephus tells us, that the tribe of Ashur, the tribe of Zebulun, and half tribe of Manasseh, came up all of them to mount Carmel. (Antiq. lib. v. chap. 1.)

No. 252. OF THE TRIBE OF ASHER.—From what has been said, it appears, that Asher lay north of the half tribe of Manasseh, and west of Zebulun; and consequently was a maritime country. Hence it is said of its people in the song of Deborah (Judg. v. 17,) Asher “continued on the sea shore, and abode in his creeks.” The length of this tribe is clearly marked in the sacred account of it; as therein it is said, that it reached to mount Carmel, and to

Great Zidon ; the former whereof was its boundary south, as the latter was north, being the boundary of the whole land of Canaan on this north point, Gen. x. 19. So that within this tribe, lay the strong and celebrated city Tyre, called by the Hebrews *Tzor*, or *Zor* ; whence the whole adjoining country is thought to have the name of Syria given it by the Greeks. Within the same tribe lay also the city Achzib, probably thought to be that by the Greeks called *Ecdippa* ; at present called *Zib* ; also Accho, once a celebrated port, called by the Greeks *Ptolemais*, but now, it goes by a name resembling its old name, viz. *Acra*, or *Acre*.

No. 253. OF THE TRIBE OF NAPHTALI.—Of the nine tribes and a half west of Jordan, there remains only to be mentioned, the tribe of Naphtali. And this occupied the northern part of Canaan, between mount Lebanon north ; the tribe of Zebulun and the sea of Cinneroth south ; Asher to the west, and the river Jordan east, Josh. xix. 34. There is indeed in this verse no mention, that Naphtali reached to the sea of Cinneroth ; but it is plainly inferred from the next verse, where Cinneroth (from which the sea took name) is mentioned, as one of the fenced cities of Naphtali.

Before we leave this tribe, we must notice a difficulty, which occurs as to the description of its extent in Josh. xix. 34. The words run thus : “the coast reaches to Zebulun on the south side, and reaches to Asher on the west side, and to Judah upon Jordan toward the sun-rising.” It is asked, how Naphtali could be said to reach to Judah, when there were several tribes situated between. It seems most natural and easy, by Judah, here to understand, not the tribe of that name, at a considerable distance ; but rather, some place so called, on the river Jordan. Had the tribe of Judah been meant, there had been no occasion for adding the word Jordan ; nor could it be properly added, that tribe not lying on Jordan. Whereas some place being intended, it became requisite to distinguish this place from the tribe of Judah, by calling it “Judah of Jordan,” or “Judah upon Jordan,” this name being not applicable to the tribe of Judah ; as that lay wholly on the Salt Sea, the north border of it beginning eastward, “from the bay of the Salt Sea, at the uttermost part of Jordan, (Josh. xv. 5.) from the north bay of the Salt Sea, at the south end of Jordan.” Josh. xviii. 19. What I have here offered, receives some strength from the Seventy interpreters ; who take no notice of the word Judah, but only of the river Jordan, which they make the eastern border of Naphtali, agreeably to truth. Whence it should seem, that either there was no such word in the copies they used ; or else they were apprehensive it could not be rationally understood of the tribe of Judah ; but because they did not know where the place was, which was so particularly distinguished as Judah upon Jordan, therefore they thought it advisable to make no mention of it.

As for the two tribes and a half east of Jordan, I have spoken of them before, chap. iii. §. 17—19, and shall only observe further, what tribes lay on each side of Jordan, opposite one to the other. Over against Naphtali and Zebulun, and the upper part of Issa-

char on the west of Jordan, lay, on the east of that river the half tribe of Manasseh; and over against the lower or southern part of Issachar, and the other half tribe of Manasseh west, lay the tribe of Gad east. And lastly, over against the children of Joseph, the tribe of Benjamin and the north of the tribe of Judah, west, lay the tribe of Reuben east.

In laying down the situation of the tribes, I have purposely avoided abundance of names, which are mentioned in this account, as they are most of them seldom noticed any where else in sacred history; and therefore, are not only of uncertain situation, but also of very little use to us, giving little or no light to the understanding of remarkable transactions.

No. 254. OF THE LEVITICAL CITIES.—There are indeed two or three sorts of cities, which I judge proper to notice here, though many of them may be remarkable on no other account, than those I am going to speak of. It has been above observed, that in the division of the land, the Levites had no part among the rest of the Israelites; for the priesthood of the Lord was their inheritance. However, they could not be without habitations; and therefore certain cities were assigned them to dwell in, which from thence are generally styled Levitical cities. Of these we have a particular account, Josh. xxi. For the better understanding whereof, observe, that Levi had three sons, Gershon, Kohath, and Merari: and that from Kohath descended Aaron the high-priest.

Now as the division of Canaan was assigned to each tribe of Israel, by lot, so were the cities assigned to each branch of the Levites by lot. We read, Josh. xxi. 4—7, that “the children of Aaron the priest had by lot, out of the tribes of Judah, Simeon, and Benjamin, thirteen cities: and the rest of the Kohathites had by lot, out of the tribes of Ephraim, Dan, and the half tribe of Manasseh westward, ten cities. And the children of Gershon, had by lot, out of the tribes of Issachar, Asher, and Naphtali, and out of the half tribe of Manasseh in Bashan, i. e. on the east of Jordan, thirteen cities. And the children of Merari had, out of the tribes of Reuben, Gad, and Zebulun, twelve cities.” So that the number of the Levitical cities was in all forty-eight.

No. 255. OF THE SACERDOTAL CITIES.—Among these Levitical cities, the thirteen assigned to the children of Aaron, the priests, are by some writers called sacerdotal, or priests' cities. For though Aaron and his children, the priests, were of the tribe of Levi, and so were Levites; yet all Levites were not priests; but the priesthood appertained to the children of Aaron.

Concerning the thirteen sacerdotal cities, it is observable, that they all fell within the tribes of Judah, Simeon, and Benjamin; which is not improbably thought to have been ordered by a peculiar providence. Not that this providential care consisted so much, in providing that the sacerdotal cities should be such of the Levitical cities as were at the least distance from Jerusalem, as in providing that they should be such, as (on the revolt of the ten tribes from

the house of David) should be situated in parts, which should remain subject to the house of David, as should Jerusalem itself, the place of God's more especial worship, and where, consequently, the priests were to attend in their several courses. Had the sacerdotal cities been situated in such tribes as revolted, it is not to be doubted but the kings of Israel would have prevented the priests from going up to Jerusalem, and therefore they must either have quitted these cities, or the office and service they were set apart for. We may reasonably suppose, that the All-wise God did at first so order the lots, that of the thirteen sacerdotal cities, twelve fell within the tribes of Judah and Benjamin, which adhered to the house of David. And though the other (whether it was Ain, as Josh. xxi. 16; or Ashan, as 1 Chron. vi. 60.) was in the tribe of Simeon, one of the ten tribes that revolted from the house of David, yet no doubt but this sacerdotal city adhered to the house of David, and was in all probability situated on the very edge of the tribe of Judah, or so that the Simeonites give it no disturbance on that account. Indeed, it seems probable, not to say certain, from several places of Scripture; that though ten tribes are said, in general, to revolt from the house of David, yet this is not to be so strictly understood, as if every particular city within the said tribes were instantly in the hands of the kings of Israel. On the contrary, though the said tribes in general did so revolt, yet it appears plain from sacred history, that several places within such of the said tribes, as bordered on the kingdom of Judah, still remained in the hands of the kings of Judah. And among these was the sacerdotal city Ain, or Ashan, reckoned among the cities of Simeon, Josh. xix. Which is put beyond doubt, by what is said, 1 Chron. vi. 57—60, where we have the sacerdotal city Ashan, reckoned as a city of Judah.

No. 256. THE CITIES OF REFUGE.—A catalogue of the eight-and-forty Levitical cities, is plainly set down, Josh. xxi. The cities of refuge being but six, I shall name them here; viz. Kedesh in Galilee, in mount Naphtali; Shechem in mount Ephraim; Hebron in the mountains of Judah; Bezer in the tribe of Reuben; Ramoth-Gilead in the tribe of Gad; and Golan in the tribe of Manasseh. The three former lay west of Jordan, the three latter east. All the cities of refuge were also Levitical cities. The design of these cities of refuge is taught us, Josh. xx. 2, &c. namely, that “the slayer that kills any person unawares, might flee thither, for refuge from the avenger of blood.”

No. 257. OF MOUNT LEBANON.—I proceed now to speak of the principal mountains, or hills, that lie around, or within, the Holy Land. I begin with mount Lebanon, as not only lying along the north boundary of the Holy Land, but being also the largest mountain here to be noticed; and of which several other mountains, mentioned in Scripture, are only branches. This mountain, called in Hebrew *Lebanon*, and by the Greeks (and Latins from them) called *Libanus*, extends from the neighbourhood of Sidon west, to

the neighbourhood of Damascus east. It consists of two principal ridges or ranges, distinguished by Greek writers; one ridge being called *Libanus*, the other *Anti-Libanus*, i. e. opposite to the ridge properly called Libanus. These two ridges are not only *opposite* one to another, but also *parallel*, as Mr. Maundrel informs us "Journey from Aleppo," &c. p. 118, and exactly resembling each other. Which of these ridges was properly called Libanus, which *Anti-Libanus*, is not well agreed among writers. Some make the southern, or south-west ridge, next to the Holy Land and Sidon, to be the Libanus, properly so called; and the northern, or north-east ridge, towards Damascus, to be *Anti-Libanus*. Others are of a contrary opinion; among whom is the famous geographer Ptolemy; and also the Seventy; who, when they speak of that part of Lebanon, which lies next to the Holy Land, render the Hebrew word Lebanon by the Greek *Anti-Libanus*; plainly denoting, that by this latter name they understood the southern ridge of Lebanon. However it appears, both from Le Bruyn and our countryman Mr. Maundrel, that the former opinion obtains among those that inhabit these parts now.

Mr. Maundrel (p. 138, of his "Journey from Aleppo," &c.) tells us, that in a certain part of this mountain, which is free from rocks, and only rises and falls with small easy unevennesses, for several hours riding, he found it to be perfectly barren and desolate. The ground where not concealed by snow, appeared to be covered with a sort of white slates, thin and smooth. The chief benefit it serves for, (adds the same writer) is, that by its exceeding height, it proves a conservatory for abundance of snow; which, thawing in the heat of summer, affords supplies of water to the rivers and fountains in the valleys below. We saw in the snow (says he, May 6.) prints of the feet of several wild beasts, which are the sole proprietors of these upper parts of the mountain. Le Bruyn tells us, (p. 220.) that January 12th, he set out to see this mountain, his party were constrained to take with them some people of the country, who knew the road across the snow; for without such assistance, it would have been impossible for them to have reached their journey's end. He adds, that at that time of the year, the snow before sun-rising was almost as hard as ice, which made the road very tiresome; however, they were obliged to make all haste back again, that they might repass the snow, before the heat of the sun had melted it. For when the snow begins to melt, a man runs a great risk; and sometimes the too long stay of the curious, costs them their lives, they being drowned in the water of the snow, which is on all sides like so many mountains. He adds, that it was between ten and eleven o'clock before they set out to return; at which time the sun began to be warm. Inasmuch that in their return, they found the snows so much melted in several places, that sometimes one, sometimes another sunk in them, some even up to the waist. On the top of this mountain, Le Bruyn tells us, there was nothing to be seen (when he was there) but sky and snow, which is in so great plenty, that many of the cedars are

almost covered with it; and were it not for the wind, they would be totally buried under it.

OF THE CEDARS OF LEBANON.—As for the cedars of Lebanon, these noble trees (says Mr. Maundrel, p. 140, of his "Journey," &c.) grow among the snow, near the highest part of the mountain, and are remarkable, as well for their age and size, as for those frequent allusions made to them in the word of God. Here are some of them very old, and of a prodigious bulk; and others younger, of a smaller size. Of the former (adds he) I could reckon up only sixteen; the latter are very numerous. I measured one of the largest, and found it twelve yards six inches in girth, and yet sound; and thirty-seven yards in the spread of its boughs. At about five or six yards from the ground it was divided into five limbs, each equal to a great tree. Le Bruyn also tells us, that he had the curiosity to measure two of the most remarkable cedars; and he found one to be fifty-seven spans about, and the other forty-seven. Le Bruyn adds, that whilst he was upon the snow, he gathered from a cedar, some of its fruit; and broke off several little branches, to preserve the leaves, which are like rosemary leaves. Though these trees were (when he saw them) covered almost with snow, yet they are always green; the little leaves of the branches shooting upwards, while the fruit, much like to a pineapple, hangs downwards.

We must not leave mount Lebanon, without notice of a convent here, which is generally visited by travellers. The name of it is *Canobine*, or (as Le Bruyn adds) *Stinoba*, which signifies a convent of monks. It is a convent of Maronites, Christians of those parts, and the seat of their patriarch, who was (when Mr. Maundrel visited it) F. Stephanus Edenensis, a person of great learning and humanity. The patriarch of these Maronites is said to take to himself the style of the patriarch of Antioch. The convent is a very mean structure, but its situation is admirably adapted for retirement and devotion. There is a very deep rupture in the side of Libanus, running at least seven hours travel directly up the mountain. It is, on both sides, exceedingly steep and high, clothed with fragrant greens from top to bottom, and every where refreshed with fountains, falling down from the rocks in pleasant cascades, the ingenious work of nature, as Mr. Maundrel expresses it, (pp. 140, 141, of "Journey from Aleppo," &c.) These streams uniting at the bottom, make a full and rapid torrent, whose agreeable murmuring is heard over all this place, and adds no small pleasure to it. These waters seem to be referred to, Cant. iv. 15, "A fountain of gardens; a well of living waters, and streams from Lebanon." Canobine is seated on the north side of this chasm, on the steep of the mountain, about the mid-way between the top and the bottom. It stands at the mouth of a great cave, having a few small rooms fronting outward, that enjoy the light of the sun; the rest are under ground. Its founder was the emperor Theodosius the Great: and though it has been several times rebuilt, yet the patriarch assured Mr. Maundrel, that the church was of the primitive

foundation. But whoever built it, it is a mean fabric, and no great credit to its founder. It stands in the grot, but fronting outward, receives a little light from that side. In the same side there hung in the wall two small bells, to call the monks to their devotions; a privilege allowed nowhere else in this country, nor would they be suffered here, but that the Turks are far enough off from hearing them.

The valley of Canobine was anciently very much resorted to for religious retirement. You see here hermitages, cells, monasteries almost without number. On every little part of rock, that jets out on the side of the mountain, you see some little structure, for the reception of monks and hermits; though few or none of them are now inhabited.

OF THE WINE OF MOUNT LEBANON.—Le Bruyn tells us, that in his esteem Canobine is a very pleasant place; and though it was winter when he was there, yet he must needs own, that he never saw any thing more charming in his life; insomuch, that he could have wished to have spent some months there. Here are partridges as tame as our yard-fowls. They fly about ten paces, and then alight on the ground again, and seem to have no fear of man. Besides this, Canobine would be (adds he) preferable to other places, on account of its wines, which are the richest and finest in the world. They are very sweet, of a red colour, and so oily, that they stick to the glass. The prophet Hosea alludes to them, chap. xiv. ver. 7. "They that dwell under his shadow, shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon."

Some believe that Adam lived here; and the patriarch gave Le Bruyn to understand, that he was of that opinion. For proof whereof he alleged, that there are two mountains adjacent to Anti-Lebanon, which at this day are called, one Cain, the other Abel. In the same place is likewise a town, with a very fine lake; and the natives believe it to have been built by Cain, and to be the most ancient city in the world. To this they add, that in process of time, it was called Heliopolis, i. e. *the city of the sun*; and agreeably hereto it is thought to be the same, which is at this day called Balbeck. This city enjoys indeed (as Mr. Maundrel tells us, p. 133.) a most delightful and commodious situation. And at the south-west side of it is a noble ruin, being the only curiosity, for which this place is visited. It was anciently a heathen temple, together with some other edifices belonging to it, all truly magnificent. At present it is converted into a castle.

OF EDEN.—Five leagues from Canobine is another little town, inhabited by Christians, called *Eden*. Which name helps to confirm the Christians hereabouts in the opinion, that in these parts was the terrestrial paradise, or Eden, wherein Adam lived. This Eden I have noticed under No. 1

OF THE CEDAR APPLE-TREE.—Le Bruyn concludes his chapter about mount Lebanon, with a description of the cedar-apple, or

fruit that these trees produce. He tells us, that he cut one of the apples in two, and found that the smell within was exactly like turpentine. There came out likewise some juice, though he had kept them by him for some time. This juice, which resembles turpentine, not only in smell, but likewise in its clamminess, proceeds from small oval grains, which fill a great many small cavities.

No. 258. OF MOUNT HERMON.—The north-east part of this mountain, adjoining to the Holy Land is, in Scripture, distinguished by the name of mount Hermon; mentioned as the northern boundary of the country beyond Jordan, particularly of the kingdom of Og, or of the half tribe of Manasseh, east of Jordan, Deut. iii. 8, 9, &c. In the verse last cited, we learn, that this Hermon had divers names among divers people; the Sidonians called it Sirion; the Amorites called it Shenir. And chap. iv. ver. 48, we find this same mount, instead of Sirion, called Sion; but, though in our English tongue it be written the very same way as the celebrated mountain at Jerusalem is frequently written, yet in the Hebrew text it is spelled very differently; mount Hermon is here said to be *יוןש*, *Sion*; the mount at Jerusalem, *יוןצ*, *Tzizon*. In like manner, the same mountain, called by the Amorites Shenir, is called *Seir*, Josh. xi. 17, where is mention also of mount Halak, which seems to be some part of mount Lebanon, perhaps so called from its smoothness, which Halak denotes in Hebrew. Again, this mount Hermon is, not without some probability, thought to be that called mount *Hor*, Numb. xxxiv. 7, 8. For it is there said of the north border, that it should be “from mount Hor, unto the entrance of Hamath;” and in like manner Joshua, chap. xiii. speaking of the land that yet remained to be possessed, among other parts, mentions, ver. 5, “All Lebanon toward the sun-rising, from Baal-gad (a valley) under mount Hermon, unto the entering in to Hamath.” From comparing which texts, it seems probable, that from mount Hermon unto the entering in to Hamath, and from mount Hor unto the entrance of Hamath, are equivalent expressions; and consequently mount Hor here mentioned, is the same with mount Hermon.

No. 259. MOUNT HERMON WEST OF JORDAN.—But beside this mount Hermon, lying on the north of the country beyond Jordan, there is said to be another mount of the same name, lying within the land of Canaan, west of the river Jordan; not far from mount Tabor. Of this is understood, Psalm lxxxix. 12, “The north and the south thou hast created them; Tabor and Hermon shall rejoice in thy name;” as also Psalm cxxxiii. 3, “As the dew of Hermon, and as the dew that descends upon the mountains of Zion.” Mr. Maundrel takes notice of this mount Hermon, (p. 56, of his “Journey from Aleppo,”) telling us, that in three hours and a half from the river Kishon, he came to a small brook, near which was an old village and a good Kane called Legune. From this place they had a large prospect of the plain of Esdraelon. At about six or seven hours distance eastward stood within view Nazareth, and the two mountains, Tabor and Hermon. We were (adds he) suffi-

ciently instructed by experience, what the holy Psalmist means by the *dew of Hermon*, our tents being as wet with it as if it had rained all night.

No. 260. OF MOUNT GILEAD. *Vide* No. 126.—To return to the border of the Holy Land. As that branch of mount Lebanon, which bounded the country beyond Jordan northward, was peculiarly called mount Hermon; so that other branch, which ran from mount Hermon southward, along the eastern coast of the country beyond Jordan (namely, along the eastern coast of the half tribe of Manasseh, and great part of the tribe of Gad,) is in Scripture named mount Gilead, for the reason assigned, Gen. xxxi. 48. Hence, we read of some places lying in this tract or country, distinguished by the name of Gilead added to them, as Jabesh-Gilead, Ramoth-Gilead. It is also observable from Gen. xxxi. 49, that this mountain, or mountainous country, had the name of Mizpeh. Hence we read of the land of Mizpeh under mount Hermon, Josh. xi. 3, this being the same, that is otherwise called the land of Gilead, and so denoting the mountain and adjacent tract, that lies next to mount Gilead, or Mizpeh, and reaches up north to mount Hermon. On the same account, I think, that Ramath-Mizpeh, Josh. xiii. 26, was that city, which in other parts of Scripture is called Ramoth-Gilead. Lastly, the word Gilead seems in some places to denote, if not all, yet the greater part of the country beyond Jordan, namely, the half tribe of Manasseh and the tribe of Gad.

No. 261. OF MOUNT GILEAD, WEST OF JORDAN.—But, besides this mount Gilead, east of the half tribe of Manasseh and of Gad, beyond Jordan, there is mention (Judg. vii. 3.) of a mount Gilead, west of Jordan, among the children of Joseph. And Brocard, the monk, in his description of the Holy Land, chap. vii. mentions a mount Gilead, lying towards Jezreel, and so towards the mountains of Gilboa, which agrees well enough with the history of Gideon; in reference to which we shall speak more of this mount Gilead.

OF THE MOUNTAINS OF THE SOUTH COAST OF THE HOLY LAND.—In the south of the country beyond Jordan, are the mountains called Abarim; parts whereof were distinguished by the names of Nebo and Pisgah; also mount Seir, lying south of Canaan, and inhabited by the posterity of Esau. Beyond mount Seir westward runs a ridge of mountains, which separate Canaan from Arabia; and which seems to be denoted in Scripture as the mountain of the Amorites; some branches whereof run northward to Hebron.

No. 262. OF MOUNT CARMEL.—On the western side of the Holy Land, the only remarkable mountain is Carmel, lying on the sea coast, at the south of the tribe of Asher; and frequently mentioned in Scripture. Mount Carmel is (as Thevenot tells us) ten miles from Acre, or Ptolemais. At the foot of it stands the village Caiphas, which was formerly a town. Here is a convent of bare-footed Carmelites, a sort of monks so named. Thevenot found here two French fathers, and an Italian brother, who had been twenty years there. They observe a very severe rule; for beside that they

are removed from all worldly conversation, they neither eat flesh nor drink wine, and if they need such supports, they must go to another place. Nor do they suffer pilgrims to eat flesh in their convent; but they allow them to drink wine. This convent is not on the top of the mount (where was a very fine monastery, before the Christians lost the Holy Land, the ruins whereof are still to be seen⁹) but it is a very little one, somewhat lower; two or three monks fill it; who would have much ado to subsist if they had not alms given them. They say, as Thevenot informs us, that it is the place where the prophet Elijah lived, and that their church, which is very neatly cut in the rock, is the very grot where some time he abode. From this convent is an excellent prospect, especially towards the sea. About the convent is a pretty hermitage. And indeed it is very pleasant to see flowers and fruits growing upon a hill that is nothing but rock. Though the convent be very little, yet it contains a small, commodious, and very neat apartment to lodge pilgrims in; but they must not exceed the number of six. At a good league's distance from the convent, is a well that the prophet Elijah is said to have caused to spring out of the ground; and a little over it is another, reported to be no less miraculous: the waters of both are very pleasant and good. Close by the last fountain are stately ruins of the convent of St. Brocard, who was sent thither by St. Albert, patriarch of Jerusalem, to reform the hermits, that lived there, without rule or community.

Not far from thence is the garden of the stone-melons, concerning which they tell you, that Elijah passing that way, desired a melon from a man that was gathering some; who in contempt answered the prophet, that they were stones, and not melons; whereupon all the melons were immediately turned into stones. Le Bruyn tells us, that these stone-melons have the same shape on the outside as natural ones; and, if opened, the same cavities as the true ones: they have also some smell, which is pretty pleasant. There are also to be seen (adds the same writer) *Capotonde*, as the Italians call them, or *stone-oysters*; and also *stone-olives*.

Near the convent are shewn the grots of the prophets Elijah and Elisha; there is a third also, but it is walled up. Lower down the mountain is the cave where the prophet Elijah instructed the people. It is cut very smooth in the rock, both above and below; it is about twenty paces in length, fifteen in breadth, and very high; and I think (says Thevenot) that it is one of the finest grots that can be seen. The Turks have made a little mosque there. Mount Carmel, and all the country thereabouts, is commanded by a prince named Emir Tharabee, (says Thevenot) who pays yearly to the grand seignior a tribute of twelve horses.

As for mount Tabor, the mount of the Beatitudes, and some other lying in the Holy Land, they are spoken of in the geography of the New Testament. Of mount Gilboa, I shall speak in the history of Saul; and of what other mountains are worthy notice in the Holy Land, I shall speak, as they occur in the series of sacred history.

CHAPTER V.

OF THE REMARKABLE PLACES, MENTIONED IN THE BOOK OF JUDGES,
NOT ALREADY SPOKEN OF.

AFTER the death of Joshua, the men of Judah went up against the Canaanites, and slew of them in Bezek ten thousand men. Here they found Adoni-bezek, whose thumbs and great toes they cut off, he having treated (as himself confesses) threescore and ten kings after that barbarous manner; after which, being brought to Jerusalem, there he died, Judg. i. 1—7. There is likewise mention of Bezek, 1 Sam. xi. 8, as the place where Saul mustered the army, wherewith he gave the Ammonites a signal overthrow. These are the only places of Scripture, where Bezek is mentioned. Eusebius and Jerome tell us, that there were, in their days, two towns so called, near one another, distant seventeen miles from Neapolis, or Sichem, going down to Scythopolis, and since either of these places (which perhaps were but one city in former times) was well enough situated for the army of Saul to muster at, in order to march to the succour of Jabesh-Gilead; it may be probably enough thought, that the Bezek of 1 Sam. xi. 8, stood here: and I see nothing of moment to hinder, but that the same might be the Bezek, taken by Judah, Judg. i. without supposing another Bezek in the tribe of Judah.

No. 263. OF BOCHIM.—In the remaining part of Judg. i. we have several places mentioned; but either such as are spoken of already, or will more fitly be spoken of hereafter. The second chapter begins with informing us, that a messenger of the Lord came up from Gilgal to Bochim, and there reproved the Israelites for breaking their covenant with God, by making a league with the inhabitants of the land, &c. On which message the Israelites wept bitterly; whence they called the name of the place Bochim, i. e. *weepers*. That this place lay near to Shiloh, is probably thought, because it follows, that there they sacrificed unto the Lord; whereas sacrifices were to be offered only where the tabernacle was; which then was at Shiloh.

No. 264. OF SEIRATH.—The Israelites giving themselves to wickedness, we read, chap. iii. that God gave them into the hands of the king of Mesopotamia, for eight years; after which God delivered them on their repentance. But relapsing into their former impiety, God permitted the Moabites to subdue them, and to possess the city of palm-trees, or Jericho. They continued in subjection to the Moabites eighteen years; when God delivered them by the hand of Ehud; who slew the king of Moab, and escaping unto Seirath, blew a trumpet in mount Ephraim, to assemble Israel, who made a great slaughter of the Moabites. The place to be remarked in this account is Seirath, which, from the context plainly enough appears to have lain in mount Ephraim, not far from Gilgal. It appears from the sacred history, that there were *sculptures*

in these parts. For the word, which we render in our English translation *quarries*, denotes also, and is actually rendered in the Septuagint version, *graven images, sculptures*, which is noticed in the margin of our Bible. Possibly these were a work of the ancient inhabitants of Canaan, who might follow herein the example of their neighbours the Egyptians.

No. 265. HAZOR AND HAROSHETH OF THE GENTILES.—In chap. iv. and v. we have an account of the delivery God vouchsafed the Israelites, from Jabin king of Canaan, by Deborah and Barak. That this Jabin must be different from the Jabin mentioned, Josh. xi. is evident, because it is expressly said, ver. 10, of that chapter, that "Joshua took Hazor, and smote the king thereof with the sword:" also, ver. 11, that Joshua "burnt Hazor with fire." When therefore it is here said, that this Jabin was king of Canaan, and "reigned in Hazor, the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles;" it follows, that between the time of Joshua and Deborah, the Canaanites had found opportunity to re-establish their ancient kingdom in these parts, to rebuild Hazor, to enthroned one of the old royal line as their king, who, according to the common usage of those ages, retained the same name with his predecessors. Some, indeed, understand the words thus; that this Jabin was king of that part of Canaan, where Hazor formerly stood; but whose seat was then at Harosheth of the Gentiles. For they understand this place to be the dwelling-place, not of Sisera, but of Jabin himself. This place being only mentioned in this transaction, the situation of it can be no further known, than that it lay probably, not far from Hazor, and so not far from the waters of Merom, in Upper Galilee.

No. 266. OF THE RIVER KISHON.—The battle between the Israelites and Canaanites was fought at the river Kishon, near mount Tabor. From mount Tabor, (as from several other mountains) flow waters on two sides of it; the stream on one side takes its course westward to the Mediterranean Sea; that on the other side takes its course eastward to the sea of Galilee: so that there are two spring heads, and two distinct rivers, though both arising from the same mountain. And perhaps both these might be called Kishon, one the Greater Kishon, running west; the other the Lesser Kishon, running eastward. But whatever becomes of the Lesser Kishon, running eastward into the sea of Galilee, certain it is, that the Kishon mentioned in Scripture, ran westward, to the Mediterranean Sea. For we read, 1 Kings xviii. that when Elijah had convinced the people of Israel, at mount Carmel, that Baal was not the true God, the prophet ordered the people to seize the prophets of Baal, and to bring them down to the brook Kishon, where he slew them. So that the brook Kishon must run near mount Carmel, which stands on the sea-shore, westward from mount Tabor. Mr. Maundrel tells us, that this river takes its way down the middle of the plain of Esdraelon; and continuing its course close by the side of mount Carmel, falls into the sea at a place called Caïpha. In the

condition he saw it, its waters were low and inconsiderable; but in passing along the side of the plain, he discerned the tracks of many lesser torrents, falling into it from the mountains; which must needs make it swell exceedingly on sudden rains.

No. 267. OF MEROZ.—In the song of Deborah and Barak, there is mention of Meroz, whose inhabitants are cursed bitterly, because they came not to the help of the Lord, &c. This Meroz is nowhere else mentioned in Scripture; as to its situation, it can only be said generally, that it seems to have been not far from mount Tabor, or the river Kishon, so that the inhabitants thereof could allege no tolerable pretence for not assisting the rest of their brethren.

No. 268: OF OPHRAH, BIRTH-PLACE OF GIDEON.—In chap. vi. vii. and viii. we have an account of the Israelites being delivered into the hand of the Midianites for seven years; after which, on their repentance, they were freed from this subjection by Gideon; who was of the family of Abi ezer, of the tribe of Manasseh; and so the Ophrah, which he dwelt at, must be understood as situated in the half tribe of Manasseh, west of Jordan: whence it is styled *Ophrah of the Abi-ezrites*, (chap. viii. ver. 32.) to distinguish it from another Ophrah, of Benjamin.

OF THE CHILDREN OF THE EAST. *Comp.* No. 105.—Though the Midianites were the principal people, concerned in the invasions mentioned in the history of Gideon, yet they were assisted therein with the confederate forces of the Amalekites, “and the children of the east,” chap. vi. ver. 3, 33. Where by *the children of the east* may be denoted the Ammonites and Moabites, lying east of the land of Israel, if not some of the Ishmaelites, and others, that inhabited parts of Arabia, lying eastward in respect of the Israelites. It is evident, that by *the children of the east* are understood, Gen. xxix. 1, the inhabitants of Mesopotamia; but these seem to lie too far off, to be concerned in these incursions into the land of Israel. And therefore, since we read, Gen. xxv. ver. 6, that “Abraham sent away the sons of his concubines (particularly the sons of Keturah, one whereof was Midian, the father of the Midianites) eastward, unto the east country;” it may be probably inferred, that by *the children of the east*, in this history of Gideon, are denoted the descendants of the other sons of Keturah, and of the brothers of Midian, who had settled in the eastern parts adjoining to Midian.

No. 269. OF JEZREEL AND ITS VALLEY.—The Midianites with their confederates “gathered together and went over (the river Jordan) and pitched in the valley of Jezreel,” chap. vi. ver. 33. Jezreel was a very considerable city: it is frequently mentioned in Scripture, particularly in the history of the kings of Israel; some of whom had a palace here, (the situation of this city being pleasant) though their regal city was Samaria. We find that Ahab, in particular, had a palace here, hard by which was the vineyard of Naboth the Jezreelite; who was forced to part with his life, because he would not part with his vineyard. Queen Jezebel, the author of Naboth's death, was overtaken by Divine vengeance in this very

city, being flung out of a window, trodden under foot, and her flesh eat by dogs, 2 Kings ix. 30—37. This city appertained to the half tribe of Manasseh, west of Jordan, lying in the confines of this half tribe and the tribe of Issachar, as appears from Josh. xix. 18. Eusebius and Jerome tell us, that it was a very considerable town in their time, situated between Scythopolis (or Bethshan) and the city called in their time Legeon, in a great plain. As the name Jezreel was moulded into Esdraela, by the Greeks, (which was the name of the town in Eusebius's time) so the adjoining plain is still called the plain of Esdraelon, which is, as Mr. Maundrel informs us, of a vast extent, and very fertile, but uncultivated; only serving the Arabs for pasturage. Of these there were two clans encamped in this plain, when Mr. Maundrel went over it. This plain may be the same denoted in this passage of the book of Judges, by the valley of Jezreel, the words plain and valley being used promiscuously in sacred writ. Otherwise the valley of Jezreel must denote some lesser valley near Jezreel, and (as some think) lying between mount Hermon and mount Gilboa.

NO. 270. THE WELL OF HAROD, AND HILL MOREH.—As the "Midianites pitched in the valley of Jezreel, so Gideon pitched beside the well of Harod: so that the Midianites were on the north side of them, by the hill of Moreh, in the valley," Judg. vii. 1. From whence it appears plainly, that this well of Harod and this hill of Moreh, must be in or near the valley of Jezreel. And it is not improbable, that the well of Harod is the same described elsewhere as a fountain which is in Jezreel, where the Israelites pitched before the battle at mount Gilboa, 1 Sam. xxix. 1. From whence it may also be probably inferred, that the hill of Moreh is only a branch of the mountains of Gilboa, or one of the very mountains themselves; whence some render the Hebrew words *the high hill*, taking them appellatively, to denote mount Gilboa.

In ver. 3. we have mention of mount Gilead, which in its common acceptation, is well enough known to lie east of Jordan. But in that sense, it cannot be well understood here; when it is said, "whosoever is fearful, let him depart early from mount Gilead;" since the place where Gideon encamped, was apparently west of Jordan. The solution of this difficulty has much perplexed commentators. The best opinion seems to be, that Gilead is taken to denote the tribe of Manasseh, in general, and is applicable to both the half tribes, that on the west as well as that on the east of Jordan; and so by mount Gilead here, is denoted no more than the mount lying in Manasseh; which may be understood of Gilboa, near to which Gideon was encamped. I must profess, that I rather think this difficulty arises from a mistake of some transcriber in early times, who for *Gilboa*, גלבוע, wrote גלעד, *Gilead*. The Hebrew words differ but in one letter; and the present reading being followed by all the old versions, is not a sufficient argument that such a mistake was never made, (as is evident from Deut. x. 6. *Vide* No. 174. *ad fin.*) but only that the mistake existed before any of those versions were made.

No. 271. OF ABEL-MEHOLATH, ZERERATH, &c.—The army of the Midianites being put into a consternation by a stratagem of Gideon, “fled to Beth-shittah towards Zererath, and to the border of Abel-meholath, unto Tabbath,” ver. 22. Beth-shittah and Tabbath are nowhere else mentioned in Scripture; nothing more can be known of their situation, than that they were not far, one from Zererath, the other from Abel-meholath. Zererath is thought to be the same with Zeretan or Zartanah, on the river Jordan, not far from Beshshan. Abel-meholath is conjectured likewise to lie near the river Jordan; which is thought to be denoted by the Hebrew word, rendered in our Bible *border*, but frequently used to denote the brink of a river. This place is remarkable for being the birth-place of Elisha the prophet.

No. 272. OF BETH-BARAH.—The enemy flying, the Israelites took the waters unto Beth-barah and Jordan, (ver. 24.) that is, secured all the forts or passes along the river Jordan, from Beth-barah, (thought to be the Bethabarah, John i. 28; x. 39, 40.) lying near the south end of Jordan, to the beginning of Jordan, or its issue from the sea of Galilee. For somewhere between these places the enemy was to escape over Jordan, homewards. Accordingly, the Israelites took particularly two princes of Midian, Oreb and Zeeb.

No. 273. OF KARKOR, NOBAH, AND JOGBEHAH, &c.—But the two kings of Midian, Zebah and Zalmunna, got over Jordan, to a place called Karkor; which word some understood rather as an appellation, denoting, that they being escaped so far, thought themselves to be in security; and indeed, it is said, chap. viii. ver. 11, that “the host was secure.” But they were mistaken; for Gideon coming on them (not directly, but round about) by the way of them that dwelt in tents, on the east of Nobah and Jogbehah, smote them; and afterwards taking the two kings, killed them. We have Jogbehah mentioned, Num. xxxii. ver. 35, among the cities of Gad; and Nobah, ver. 42, as appertaining to the half tribe of Manasseh, east of Jordan. By “them that dwelt in tents,” are to be understood the Arabians east of Peræa, or the country beyond Jordan.

No. 274. OF BEER.—In chap. ix. ver. 21, we read that Jotham, one of the sons of Gideon, dwelt at Beer, for fear of Abimelech his brother. This Beer, according to Eusebius and Jerome, was eight miles from Eleutheropolis north, and so in the tribe of Judah. But others make it the same with Beeroth. *Vide* No. 207.

No. 275. OF MILLO, MOUNT SALMON.—It is not certain, whether the house of Millo, ver. 20, denotes a place or not: but if it was a place, it appears that it lay near Shechem. The same may be said of the plain of Meonenim, ver. 37, and mount Zalmon, ver. 48. This last is probably the same mentioned, Psalm lxxviii. ver. 14, as remarkable for the snow lying on it.

No. 276. OF THEBEZ.—At ver. 50, we read that Abimelech encamped against Thebez, and took it. But while he was besieging

the tower of Thebez, his skull was broke by a piece of a mill-stone. Eusebius and Jerome tell us, that there was a town of this name, in their time, in the neighbourhood of Neapolis, or Sichem, about thirteen miles from Scythopolis.

No. 277. OF THE LAND OF TOB.—For Gilead, mentioned chap. x. 4, *vide* No. 260. I proceed to the history of Jephthah, who is said, chap. xi. ver. 3, to have fled from his brethren, and to dwell in the land of Tob. This country occurs only here, under this name; but not improbably, is the same with Ish-tob, 2 Sam. x. 6, 8. Whence it appears, that this was a country of the Syrians, lying near the other countries of Syria there mentioned with it, viz. The countries of Zoba, Rehob, and Maachah; accordingly, it must lie not far from Gilead, the country of Jephthah.

No. 278. OF MINNITH, AND ABEL OF THE VINEYARDS—The other places, that occur in the account of Jephthah, are spoken of before, except where it is said, that he smote the Ammonites “from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards.” chap. xi. 33. Minnith occurs again, Ezek. xxvii. 17, as lying in a good wheat country. Whether these two were the same place, cannot be affirmed; or, whether either be the Minnith mentioned by Eusebius, lying four miles from Heshbon, towards Philadelphia. The Minnith mentioned in the history of Jephthah, is thought more probably to lie in the country of Ammon; as Abel-ampelonon is asserted to do, by Eusebius and Jerome, who tell us there was, in their days, a town called Abel, six or seven miles from Philadelphia (i. e. Rabbah) the chief city of the Ammonites, and that the country round this Abel was full of vineyards. This Abel-ampelonon is rendered in our text *the plain of the vineyards*; but in the margin it is observed, that it may be rendered *Abel of the vineyards*, which is the literal signification of Abel-ampelonon in Eusebius.

No. 279. OF ZORAH.—We come next to the history of Samson, who was of the tribe of Dan, and of the town of Zorah, belonging to that tribe, and lying in the borders of it and the tribe of Judah. Hence on the revolt of the ten tribes, Rehoboam seems to have retained this place, and to have fortified it for a barrier-town, against Israel, as he did also Aijalon, belonging likewise to the tribe of Dan. This Zorah was a town in Eusebius and Jerome’s time, north of Eleutheropolis, going to Nicopolis, or Emmaus, about ten miles from Nicopolis.

No. 280. OF ESHTAOL.—Another principal city of the Danites, mentioned in the history of Samson, is Eshtaol, chap. xiii. ver. 25. From this Eshtaol, and Zorah, the men were sent by the Danites that took the city Laish, afterwards called Dan.

No. 281. OF THE CAMP OF DAN.—The camp of Dan, chap. xiii. ver. 25, is the same place with Mahaneh-Dan, chap. xviii. ver. 12, the former being only the latter expressed in English. It was so called from the Danites encamping here, in their expedition against

Laish; and it was situated near Kirjath-jearim, in Judah, as we are expressly told, chap. xviii. ver. 12. Of Kirjath-jearim we shall speak hereafter.

No. 282. OF TIMNATH.—Timnath is remarkable for Samson's love of a woman of that place. It is not improbably thought to be called Timnah, Josh. xv. 10; and Josh. xix. 43, Timmatha. It was first assigned to Judah, but afterwards to Dan. Hither probably it was that Judah, son of Jacob, went up to his sheep-shearers, Gen. xxxviii. 12. In Eusebius and Jerome's days, there was a great town named Thamna, lying in the borders of Diospolis, towards Jerusalem. But this seems to have been rather Timnath-heres, the city of Joshua.

No. 283. OF SOREK.—Another woman beloved by Samson was Delilah, whose name, on account of her treacherous behaviour to Samson, is become proverbial. She lived "in the valley of Sorek," chap. xvi. 4. There was in the time of Eusebius and Jerome, a town called Caphar Sorek (i. e. the town of Sorek) north of Eleutheropolis, near Zorah, where Samson was born. What we render the *valley of Sorek*, is rendered by others, the *brook of Sorek*. The other places which occur in the history of Samson are only once mentioned, of course we have no certainty as to their situation, except Gaza and Askelon; of which I shall speak, when I come to treat of the five lordships of the Philistines.

No. 284. OF RAMAH.—The next place is Ramah, chap. xix. 13, mentioned in the story of the Levite. This Levite setting out in the evening from Bethlehem Judah, when he was come by Jebus or Jerusalem, would not go thither to lodge all night; but said to his servant: "Come, and let us draw near to one of these places to lodge all night, in Gibeah or in Ramah," chap. xix. ver. 13. From this text it is evident, that these two places were at no great distance from Jebus, or from one another. We are told by Eusebius and Jerome, that Ramah lay six miles north of Jerusalem, over against Bethel. And Josephus (*Antiq lib. viii. cap. 6.*) places the city Ramathon forty furlongs from Jerusalem, which agrees pretty well with the two other writers. This is supposed to be the Ramah mentioned, *Matt. ii. 18*, out of *Jer. xxxi. 15*, in reference to the murder of the infants about Bethlehem. It is styled by Eusebius and Jerome, Ramah, the city of Saul, probably as lying near to Gibeah, of which we shall speak, in the history of Saul; as also of Mizpeh and Jabesh Gilead. The other places, that occur in the history of the Levite, and the fight between the Benjamites and other Israelites, are of uncertain position, being either mentioned here only, or so little said of them elsewhere, as to give no light in the matter. There is indeed mention, *Josh. xv. 32*, of Rimmon, a city of Judah, and *1 Chron. vi. 77*, of another Rimmon in Zebulun; but it is not likely that the rock Rimmon, to which the remainder of the Benjamites betook themselves, was so called, as lying near either of these.

PLACES MENTIONED IN THE BOOK OF RUTH.—In the history of Ruth there occur (I think) only two names of places, viz. Moab the name of a country; and Bethlehem-judah, of which more will be said in the history of David.

PART THE THIRD.

CONTAINING FROM THE FIRST BOOK OF SAMUEL TO
THE END OF THE HISTORICAL BOOKS OF THE
OLD TESTAMENT.



CHAPTER I.

No. 285. RAMA, OR RAMATHAIM-ZOPHIM, THE BIRTH-PLACE OF
SAMUEL.

In the first chapter of the first book of Samuel, we are informed, ver. 19, 20, that Samuel was born at Ramah, otherwise called, (ver. 1.) Ramathaim-Zophim, probably to distinguish it from other places called Ramah; for one place of this name, *vide* No. 37, and No. 284. We have another Ramah in the land of Gilead, or Mizpeh, and thence called Ramoth-Gilead, and Ramath-Mizpeh. The present Ramah seems to be called Ramathaim-Zophim, from being situated in a track called Zuph, or Zophim, and (as ver. 1. tells us) in mount Ephraim; according to Eusebius and Jerome, in the (then) district of Timnath near Diospolis or Lydda, being the same that is called Arimathea in the gospel.

From this account of its situation, it is not doubted, but that this is the present Rama, in the road from Jassa, or Joppe, to Jerusalem. From Thevenot, part i. chap. xxxvi. and Le Bruyn, chap. xlvi. we learn, that whereas this Rama was anciently a city, it is now no more than an open town, under the government of the Bassa of Gaza. It is still pretty large, and looks well enough on the outside. Hard by the place where stood part of the ancient city, is still seen a large square tower, much like a steeple. They say, that formerly, it was as high again as it is at present, and was erected in honour of the forty martyrs that suffered death in Armenia. It adjoins a church, and Thevenot represents it as the steeple to that church, built in honour of those martyrs. At this tower are ruins, which seem to be remains of a monastery. Thevenot says, that formerly, a stately large convent stood here, of which the cloister seems to be still entire, by what could be observed in passing by the gate, for he was told that Christians were not permitted to enter it. The Latin monks have a convent or monastery in Rama, where commonly resides a father superior with two monks. Pilgrims usually lodge here till they go to Jerusalem. This convent, which hath a very neat church, was built, they say, where

the house of Nicodemus anciently stood. The inhabitants may amount to about three thousand, Christians and Turks. The caravans from Cairo in Egypt to Damascus, Aleppo, and Constantinople, pass by this Rama. The doors in this town are very low, not three feet high, says Thevenot, to hinder the Arabs from riding into the houses. There is in Rama another church, dedicated to St. George.

Around Rama are many wells, which served, as they say, to keep wheat and oats. We threw, says Le Bruyn, into one of them, which was very deep, a great many stones, which, falling to the bottom, made a very extraordinary and hollow noise at top.

Near Rama is also a very fine cistern, made with great art, upon two rows of arches. It served anciently to supply the town with water.

Le Bruyn, while he stayed at Rama, walked as far as Lydda, about three miles distant: which confirms the opinion, that this Rama is the Arimathea of the New Testament, and so the same with Ramah, the birth-place of the prophet Samuel; as Eusebius and Jerome expressly tell us, that this lay near to Lydda.

No. 286. OF APHEK.—In 1 Sam. iv. we have an account of a fight between Israel and the Philistines; the former encamping beside Eben-ezer, the latter in Aphek, ver. 1. Eben-ezer is here mentioned *proleptically*, not having received this name till some time after, chap. vii. ver. 12. *Vide* No. 296. In No. 234, we observed, that apparently there were two Apheks, one in Asher, the other in Judah; the last must be understood here, as lying in all probability near Eben-ezer, in Judah.

No. 287. COUNTRY OF THE PHILISTINES.—The Israelites, in their first engagement with the Philistines, were defeated, losing about four thousand men. Hereupon they fetched the ark from Shiloh into their camp, thinking that the presence of so sacred an implement would certainly save them from their enemies; as God would not permit that to fall into the hands of the heathen. But their confidence was ill-grounded. For, in a second battle, they were routed, the ark was taken by the Philistines, and was carried into their country: of which it will be here requisite to speak distinctly, for the better understanding the particulars related concerning the ark, during its captivity.

The Philistines were descendants of Mizraim, father of the Egyptians, who was the second son of Ham, and so brother to Canaan, father of the Canaanites, Gen. x. 6—14. *Vide* No. 33. We learn also from Gen. x. 19, that the eastern coast of the Mediterranean Sea, from Sidon to Gaza, originally belonged to the Canaanites. Whence it follows, that whereas we find in Scripture, the Philistines possessed a considerable tract of this coast to the south; these must have become masters of it, by dispossessing the Canaanites, the original proprietors. This is the more probable, because the Philistines being descended of Mizraim, no doubt but they settled in Egypt, or parts adjoining, south-west of Canaan. And if mount

Casius was so called, from Casluhim, from whom the Philistines more immediately descended; then it is evident, they were seated adjoining the Canaanites, on the south or south-west, and so might invade the south-west coast of the Canaanites, as soon as they became strong enough. That they were actually masters of some part of Canaan in the days of Abraham, seems to be countenanced by the history of Abraham. And Josh. xiii. 3, we learn, that they had then extended their conquests from Gaza north to Ekron; dividing this tract into five lordships, lesser principalities, or kingdoms. For as the princes hereof are in Joshua, and also 1 Sam. vi. 17, 18, called the five lords of the Philistines, namely Gaza, Askelon, Ashdod, Gath, and Ekron; so we have Abimelech called king of Gerar, in the history of Abraham, and the same, or another of the same name, called king of the Philistines, in the history of Isaac, Gen. xx. 2, and xxvi. 1: and we have the prince of Gath called king of Gath more than once in this first book of Samuel. In short, though they were subdued by David, and kept in subjection by some of the succeeding kings; yet they afterwards became so considerable, that from them the Holy Land was called by the Greeks, Palestine, under which name it frequently occurs in Greek and Latin writers, Christian as well as Heathen.

No. 288. OF GAZA.—Of the five lordships, into which the country of the Philistines was distinguished, Gaza was the most southern; the city of Gaza, from which it took name, standing on the sea-coast, in the very south-west angle of the land of Canaan. *Vide* No. 64.

No. 289. OF ASKELON.—North of Gaza, lay the city of Askelon, or Ascalon, situated likewise on the sea-side. It was famous among the Gentiles, for a temple dedicated to Derceto, mother of Semiramis, here worshipped in the form of a mermaid; also for the temple of Apollo, wherein Herod, the father of Antipater, and grandfather of Herod the Great (who, from his being born in this city, was called Herod the Ascalonite) served as priest. In the early times of Christianity, it was an episcopal see; and in the course of the holy wars it was beautified with a new wall, and many fair buildings, by king Richard the First of England.

No. 290. OF ASHDOD.—Above Ascalon north, lay Ashdod, called by the Greeks Azotus, and under that name mentioned in the Acts of the Apostles, chap. viii. 40. It was memorable for the temple of Dagon, into which temple the ark of God was brought, and set by Dagon. "And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth, before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground, before the ark of the Lord: and the head of Dagon, and both the palms of his hands, were cut off upon the threshold; only the stump of Dagon was left to him." Nor was this all, but "the hand of the Lord was heavy also upon the men of Ashdod, and he destroyed them, and smote them

with emerods, even Ashdod, and the coasts thereof. And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god. They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel thither." 1 Sam. v. 2—8. [The disease denoted by the term *emerods* in this passage, *et passim*, is the same as modern physicians denominate the Hemorrhoides.]

No. 291. OF GATH.—Gath lay further north than Ashdod, and is memorable for being the birth-place of the giant Goliath, slain by David, and of several others of the same gigantic race, slain by David's worthies. It was dismantled by David, rebuilt afterwards by Rehoboam his grandson; again dismantled by Ozias king of Judah, and finally laid waste by Hazael king of Syria. However, it was in being, and retained its old name in the days of Eusebius and Jerome, and is placed by them about four miles from Eleutheropolis, towards Diospolis or Lydda.

No. 292. OF EKRON.—After the ark was brought to Gath, "the hand of the Lord was against the city with a very great destruction; and he smote the men of the city, both small and great, and they had emerods in their secret parts. Therefore they sent the ark of God to Ekron." 1 Sam. v. 9, 10. Ekron was the most northerly of the five cities or lordships of the Philistines, lying in the north border of Judah. Josh. xv. 11. It was called by the Greeks, Accaron, was a place of great wealth and power, and held out long against Israel. It is much spoken of in Scripture, particularly for the idolatrous worship of Beelzebub, i. e. *Lord of Flies*, so called by the Jews, either in contempt, or because of the great multitude of flies which attended his sacrifices; from which they say, the temple of Jerusalem was wholly free. But for whatever cause so named, certain it is, that he was here had in special honour, and is therefore called in Scripture, *the god of Ekron*. And hither, Ahaziah, king of Israel, sent his messenger to inquire concerning his health. 2 Kings i. 2, 16.

No. 293. OF BETHSHEMESH.—The ark being brought to Ekron, the Ekronites cried out, saying, "They have brought about the ark of the God of Israel to us, to slay us and our people. So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go to its own place." Hereupon, by the advice of their priests and diviners, the ark was laid on a new cart; and two milch kine, which had never been yoked, were harnessed to the cart, their calves being separated from them. Notwithstanding which, the kine took the straight way to Bethshemesh, a town belonging to Judah; whereby the Philistines were convinced, that the evils they had endured, came not by chance, but from the God of Israel. 1 Sam. vi. 9. Bethshemesh

lay in the north border of Judah, (Josh. xv. 10.) and not far westward from Kirjath-jearim.

NO. 294. OF KIRJATH-JEARIM. *Vide* No. 208.—From Bethshemesh the ark was quickly removed to Kirjath-jearim, where it continued twenty years; till fetched from thence by king David, 1 Chron. xv. 5, 6. This Kirjath-jearim is reckoned among the cities of Judah, Josh. xv. 60. In ver. 9, 10, of that chapter, we find it lay in the north of that tribe, not far from Bethshemesh; it was otherwise called Baalah, and thence sometimes Kirjath-baal, (ver. 60.) as well as Kirjath-jearim; this last name being taken from mount Jearim, upon or near which it lay. It frequently occurs in Scripture.

NO. 295. OF MIZPEH, WEST OF JORDAN.—After the ark was settled at Kirjath-jearim, Samuel took occasion to exhort the people to abandon their idolatry; and, for their encouragement, he promised them, that on their repentance, God would deliver them from the hand of the Philistines. The Israelites took the prophet's advice: whereupon Samuel summoned them to Mizpeh, and there kept a solemn fast. This Mizpeh must be (as appears from the circumstances of this story) different from Mizpeh of Gilead, in the history of Jephthah, Judg. ix. 29. We have another Mizpeh, among the cities of Judah, (Josh. xv. 38.) and a third among the cities of Benjamin, (Josh. xviii. 26.) Some think that these two were the same city, in the confines of Judah and Benjamin. If they were not the same, then it seems most probable, that Mizpeh in Benjamin is that here spoken of, as also Judg. xx. 1, 3, and 2 Kings xxv. 23, and also 1 Maccab. iii. 46, where it is called Maspha, and is said to be, not only over against Jerusalem, but also the place where they prayed aforetime in Israel; alluding to this passage in Samuel, and the other in Judges.

NO. 296. OF EBEN-EZER.—The Philistines, hearing that Israel was gathered at Mizpeh, went up against them; and, joining battle, the Philistines were routed, the Israelites pursuing them to Beth-car. "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, (*the stone of help*), saying, Hitherto hath the Lord helped us." Chap. vii. ver. 11, 12. This stone was near Bethshemesh, as Eusebius and Jerome inform us; and as Bethshemesh lay in the north of Judah, it will follow, that Eben-ezer did so likewise; and therefore, that Mizpeh also was situated thereabout, being not far from Eben-ezer. The like inference follows, as to Beth-car and Shen; namely, that as Mizpeh was not far from Eben-ezer on one side (probably the east or north-east), so Shen was not far from it on the opposite side, west or south-west; and that Beth-car was so likewise.

NO. 297. OF THE LAND OF ZUPH.—"The Philistines came no more into the coast of Israel, all the days of Samuel. And the cities, which the Philistines had taken, were restored to Israel." Chap. vii. ver. 13, 14. Notwithstanding which, Samuel being

grown old, and his sons behaving badly, the elders of Israel waited on Samuel at Rama, and desired him to place a king over them, as other nations had. Sacred History notices on what account Saul happened to come to Samuel, and how he was anointed by Samuel king over Israel, chap. ix. x. ver. 1. The land of Shalisha and Shalim, chap. ix. ver. 4, being nowhere else mentioned, nothing of certainty, or tolerable probability, can be said of them. The land of Zuph, ver. 5, it is evident, denotes that part of mount Ephraim, wherein stood Ramah, the city of Samuel, or Ramah-thaim-Zophim.

In chap. x. ver. 2, we have mention of Rachel's sepulchre, in the border of Benjamin, and near Zelzah. *Vide* No. 132.

No. 298. OF GIBEAH.—In the close of this chapter we read, that Saul was publicly made king at Mizpeh; from whence he went home to Gibeah, of Benjamin, which, as it was his native place, he afterwards made his royal seat; whence it is styled in Scripture, *Gibeah of Saul*, as well as *Gibeah of Benjamin*. Here the concubine of the Levite had been abused; which proved almost the entire ruin of this tribe. It lay north of Jerusalem, twenty or thirty furlongs. (Josephus, Ant. lib. v. cap. 2, and Jewish War, lib. vi. cap. 2.) it stood on a hill, as the name imports.

No. 299. OF JABESH-GILEAD.—Not long after this, Jabesh-Gilead being besieged by the Ammonites, was timely relieved by Saul, and a great slaughter made of the enemy. The name of this place imports, that it lay in Gilead, and so east of Jordan, adjoining to the country of the Ammonites who besieged it. It was a town in Eusebius and Jerome's times, six miles from Pella, standing upon a hill, in the way to Gerasa. It is sometimes simply called Jabesh; and the inhabitants are remarked in Sacred History for their grateful remembrance of this benefit, when, after Saul's death, having heard that the Philistines had "fastened his body to the wall of Beth-shan, they went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there; and took their bones, and buried them under a tree at Jabesh, and fasted seven days." Chap. xxxi. ver. 10—13. Their gratitude was highly commended by king David, 2 Sam. ii. 5—7.

No. 300. OF MICHMASH.—In chap. xiii. ver. 5, we read, that the Philistines came up, and pitched in Michmash, eastward from Beth-aven. Eusebius and Jerome inform us, that in their time it was a great town, retaining its old name, nine miles from Jerusalem, near Ramah. These two accounts are irreconcilable; and the fault seems to be either in the present reading of the Hebrew text, or in our rendering of it. The seventy read Bethoron, the Syriac and Arabic read Bethel: now Michmash might lie east of Bethel, and certainly did lie east of Bethoron the Nether (which the LXX. understand); but it could not lie east of Beth-aven (taken as distinct from Bethel), and yet be so near Rama or Jerusalem as Eusebius and Jerome say. If therefore Beth-aven be the true

reading, then the Hebrew word rendered by us *eastward*, ought to be rendered *before*, or (as it is by the LXX.) *over against*; *vide* No. 2; and so the accounts are reconcilable.

No. 301. OF GEBÄ.—In the same chap. xiii. ver. 3, we read, that Jonathan, the son of Saul, “smote the garrison of the Philistines in Gebä.” Among the cities of Benjamin, Josh. xviii. we read of Gaba, Gibeath, and Gibeon; and Josh. xxi. 17, we read of two cities given to the children of Aaron out of Benjamin, Gibeon and Gebä. Whence it is not doubted, but that Gaba, chap. xviii. was the same with Gebä, chap. xxi. Some have been of opinion, that this Gebä or Gaba was also the same as Gibeah; but this opinion is discountenanced, not only by Gibeath (in all probability the same with Gibeah) being named distinct from Gaba, (Josh. xviii.) but also by circumstances in this chapter, and elsewhere. For we read, chap. x. ver. 26, that Gibeah was the city where Saul dwelt; hence, chap. xi. ver. 4, it is called “Gibeah of Saul;” and chap. xiii. ver. 2, that “Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and mount Bethel, and a thousand with Jonathan in Gibeah of Benjamin,” i. e. the royal city of Saul. And in ver. 3, we presently read, that “Jonathan smote the garrison of the Philistines that was in Gebä:” which was therefore distinct from Gibeah, it being unlikely, that the Philistines should have a garrison in the royal city of Saul. Gebä and Gibeah, in Hebrew, denote a hill; whence some understand by Gebä in this place, some hill of the Philistines. Gibeah is so rendered, chap. vii. ver. 1. “The men of Kirjath-jearim brought the ark of the Lord into the house of Abinadab in the hill,” which others render *in Gibeah*; and so it is rendered in our own Bible, 2 Sam. vi. 4.

No. 302. LAND OF SHUAL, AND VALLEY OF ZEBOIM.—The other places mentioned in chap. xiii. have been already spoken of, except the land of Shual, ver. 17, (which seems to have been part of Ephraim, about Ophrah, the city of Gideon, *vide* No. 168.) and the valley of Zeboim. Of this last name, we find two places in Scripture; one among the cities destroyed with Sodom; the other appertained to Benjamin, Neh. xi. 34. And this, without doubt, is the Zeboim here meant, which gave name to the adjoining valley, the valley of Zeboim.

No. 303. OF MIGRON, BOZEZ, AND SENEH.—In chap. xiv. are mentioned a place called Migron, (ver. 2.) and two rocks, Bozez and Seneh. Migron was not far from Gibeah, as is plain from ver. 2; of the two rocks, the text expressly says, the “fore front of the one was situate northward over against Michmash, and the other southward over against Gibeah, ver. 5.

No. 304. OF ZOBÄH.—In ver. 47, of this chapter, we are informed that Saul fought against all his enemies; among whom are mentioned the kings of Zobah. That the country of Zobah pertained to the Syrians, is evident from 2 Sam. x. 6, 8, where we read of the Syrians of Zobah; and from their being hired by the Am-

monites, (as mentioned in the same place), it appears that Zobah lay in Syria, adjoining the Ammonites. This is confirmed from 2 Sam. viii. 3, compared with 1 Chron. xviii. 3, where we find that "David smote the king of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates;" and 2 Chron. viii. 3, we read, that "Solomon went to Hamath-Zobah, and prevailed against it, and there built Tadmor," or Palmyra. From comparing these texts, it seems clear, that the kingdom of Zobah lay on the borders of Naphtali, and the half tribe of Manasseh beyond Jordan, and so between the land of Israel and the river Euphrates, extending from the neighbourhood of the Ammonites, to the land of Hamath. Hence Sabe and Barathena, mentioned by Ptolemy as cities of Arabia Deserta, in the confines of the Palmyrene, seem to have been the Zobah and Berothai of 2 Sam. viii. 8.

No. 305. OF TELAIM.—In 1 Sam. xv. we read, that Saul being by God's direction, sent to destroy the Amalekites, he gathered the Israelites in Telaim, which in all probability was the Telem, reckoned among the cities of Judah, Josh. xv. 24. This place was very proper for his purpose, lying in the south of Judah, and so adjoining the Amalekites, as well as Edomites.

No. 306. OF THE CITY CARMEL.—Saul having smitten the Amalekites, and taken prisoner their king, came to Carmel, ver. 12, whereby is to be understood, not the famous mountain so called, but a city of the south of Judah, mentioned, Josh. xv. 55, which seems to have given name to the territory around it. Of this place was Nabal, husband of Abigail, whom David married; and from chap. xxv. we find that it lay in the south of Judah. Eusebius and Jerome tell us, that there was in their time a town, called Carmelia, ten miles from Hebron east, wherein the Romans kept a garrison, which might very well be the same with this Carmel.

No. 307. OF BETHLEHEM.—In chap. xvi. Samuel is sent by God to Bethlehem, to anoint David. This was the birth-place of our blessed Saviour, as well as of king David, from whom our Saviour descended, according to the flesh. It is otherwise called Ephrath, or Ephratah; and sometimes Bethlehem-Ephratah, sometimes Bethlehem-Judah, to distinguish it from another Bethlehem, in the tribe of Zebulon. It lies about six miles from Jerusalem south, or south-west, in the way to Hebron, as Eusebius and Jerome tell us; who add, that the monument of Jesse, father of David, was shown here in their time. Mr. Maundrel tells us, that about one hour and a quarter's distance from Bethlehem southward, are shown those famous fountains, pools, and gardens, which are said to have been the contrivance and delight of king Solomon. To these works and places of pleasure that great prince is supposed to allude, Eccles. ii. 5, 6, where, among the instances of his magnificence, he reckons his gardens, and vineyards, and pools.

The pools are three in number, lying in a row above each other, so disposed, that the waters of the uppermost descend into the second, and those of the second into the third. Their figure is

quadrangular. The breadth is the same in all, about ninety paces. The first is about one hundred and sixty paces long, the second two hundred, the third two hundred and twenty. They are all lined with wall, and plastered, and contain a great depth of water. Close by the pools is a castle of modern construction; and about the distance of one hundred and forty paces from them, is the fountain, from which principally they derive their waters. This the friars insist is that sealed fountain, to which the holy spouse is compared, Cant. iv. 12. And they pretend a tradition, that king Solomon shut up these springs, and kept the door of them sealed with his signet, that he might preserve the waters for his own drinking, in their natural freshness and purity. Nor was it difficult thus to secure them, they rising under ground, and having no avenue to them, but by a little hole like the mouth of a narrow well. Through this hole, you descend about four yards directly down, but not without some difficulty; and then arrive in a vaulted room fifteen paces long, and eight broad. Joining to this is another room of the same form, but somewhat less. Both these rooms are covered with handsome stone arches, very ancient, and perhaps, says my author, truly the work of Solomon.

You find here four places, at which the water rises. From these sources it is conveyed by little rivulets into a kind of bason, and from thence by a large subterraneous passage down into the pools. In its way to the pools, an aqueduct of brick pipes, receives part of the stream, and carries it by many turnings and windings about the mountains to Jerusalem.

Below the pools runs a narrow rocky valley, enclosed on both sides with high mountains. This the friars say is the enclosed garden, alluded to in the Canticles: "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed." What truth there is in this conjecture, I cannot, says Mr. Maundrel, absolutely pronounce. The pools, it is probable enough, may be the same with Solomon's, there not being the like store of excellent spring-water any where else, throughout all the Holy Land. But for the gardens, one may safely affirm, that if Solomon made them in the rocky ground assigned for them, he demonstrated greater power and wealth in finishing his design, than wisdom in choosing the place for it. Le Bruyn says, that he knows not how to be of their mind, who ascribe them to Solomon, since he perceives no probability for it.

What has hitherto been described lies south of Bethlehem. On the west thereof is shewn the well of David, so called, because it is taken for that whose waters David so passionately desired, 2 Sam. xxiii. 15. It is a well, or rather a cistern, supplied only with rain, without any natural excellency in its waters to make them desirable; but we are told, that David's spirit had a further aim. The passage runs thus: "And David was then in a hold, and the garrison of the Philistines was then in Bethlehem. And David longed, and said, O that one would give me drink of the water of the well of Bethlehem, which is by the gate! And three mighty men broke through the host of the Philistines, and drew water out

of the well of Bethlehem, that was by the gate," &c. If that now shewn for the well of David be really such, then it appears, that Bethlehem was of a greater extent formerly than it is at present, since this well was at the gate of Bethlehem, whereas it is now at some distance from the town.

About two furlongs beyond this well, are remains of an aqueduct, which anciently conveyed the water from Solomon's pools to Jerusalem, and may well, says Mr. Maundrel, be allowed to be in reality what it is pretended for. It is carried along the surface of the ground, and is composed of stones, of which Mr. Maundrel has not given us the dimensions, perforated with a cavity to make the channel. These stones are let into each other with a fillet, framed round about the cavity, to prevent leakage; and united to each other with so firm a cement, that they will sometimes sooner break (though a kind of coarse marble) than be separated. This train of stones was covered, for its greater security, with a case of smaller stones laid over it in very strong mortar. The whole work seems to be endued with such absolute firmness, as if it had been designed for eternity. But the Turks have demonstrated in this instance, that nothing can be so well wrought, but they are able to destroy it. For of this strong aqueduct, carried five or six leagues, with so vast expense and labour, you see now only here and there a fragment remaining. To proceed with the Sacred History.

No. 308. OF SHOCHOH; VALLEY OF ELAH, &c.—We have in chap. xvii. the relation of the celebrated victory of David over Goliath, the giant of Gath. The Philistines encamped at that time "between Shochoh and Azekah, in Ephes-dammim," and the Israelites "by the valley of Elah," ver. 1, 2. For Azekah, *vide* No. 210; and it is plain from these texts, that Shochoh lay not far from Azekah. There were in Eusebius and Jerome's time, two towns or villages of this name, in the road from Eleutheropolis to Jerusalem, (as Azekah was) at nine miles distance. Whence it follows, that the valley of Elah, was likewise hereabouts, as also Ephes-dammim.

No. 309. OF NAIOTH.—Saul having conceived an implacable hatred against David, (chap. xix.) David fled to Samuel at Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt at Naioth, which (as we are told in the next verse) was in Ramah; i. e. in the district of Ramah, the usual dwelling-place of Samuel. Consequently Sechu, mentioned ver. 22, lay in the way from Gibeah of Saul to Ramah.

No. 310. OF NOB.—After this David withdrew to Nob, to Ahimelech the priest, who gave him Goliath's sword, chap. xxi. 1—9. Nob was a sacerdotal city, or a city assigned to the priests, as appears from chap. xxi. 19, and from Nehem. xi. 32, where we find it not only reckoned among the Levitical cities, but also among the cities appertaining to Benjamin. Indeed this is not reckoned among the cities first assigned to the priests, and it seems to have been added afterwards, occasionally, while the ark was at Kirjath-jearim.

No. 311. FOREST OF HARETH.—From Nob, David went to Achish, king of Gath; where, thinking himself in danger, he feigned himself mad, and so escaped to the cave Adullam. Thence he withdrew to Mizpeh of Moab, with his father and mother, where these continued during David's troubles. But David himself, by direction of the prophet Gad, returned "into the land of Judah, and came into the forest of Hareth," a place only mentioned here; (chap. xxii. ver. 5.) it was in the tribe of Judah, as appears from the clause immediately foregoing, and probably not far from Keilah, of which we read in chap. xxii.

No. 312. OF KEILAH.—David being told that the Philistines besieged Keilah, he went and relieved it. Now this we find reckoned among the cities of Judah, Josh. xv. 44, and it appears from several circumstances, that it adjoined the country of the Philistines, west or south-west of that tribe.

No. 313. WILDERNESS OF ZIPH.—David being informed by God, that the men of Keilah would not be faithful to him, withdrew into the wilderness of Ziph. We find a city of this name, Josh. xv. 55, together with Carmel and Maon, and therefore it probably adjoined them; accordingly in the story of David we have mention of Carmel and Maon, as adjoining to Ziph. So that it is not doubted, but this Ziph, in the wilderness whereof David now lay, and where was the hill of Hachilah, is Ziph, near Carmel and Maon. This is placed by Jerome eight miles eastward from Hebron.

No. 314. OF MAON.—From the wilderness of Ziph, David withdrew into the adjacent wilderness of Maon, a neighbouring town to Carmel. Hence Nabal, chap. xxv. ver. 2, is described as a man in Maon, whose possessions were in Carmel: and though he might dwell generally in Maon, yet he is styled Nabal the Carmelite, from the place where his estate lay. See 2 Sam. ii. 3, 4, &c.

No. 315. OF ENGEDI.—From the wilderness of Maon, David removed to strong holds at Engedi, 1 Sam. xxiii. 29, &c. The ancient name of this place was Hazezon-tamar, as appears from Gen. xiv. 7, compared with 2 Chron. xx. 2. It was in the tribe of Judah, Josh. xv. 62, and not far from the Salt Sea, in a wilderness or desolate country. Hence it is not improbable, that the Jeshimon, or wilderness, on the south of which Ziph and Maon were, 1 Sam. xxiii. 19, 24, is the great wilderness extending from the Salt Sea westward, along the north of Judah. Engedi is noticed, Cant. i. 14, for its *camphire* or *el-henna*. Jerome tells us, it was remarkable for *opobalsamum*, (supposed to be what is now called *balm of Gilead*,) and that it was a great town in his days. But it is most considerable on account of the loyalty shewn by David in an adjoining cave towards Saul. A like instance was shewn by David to Saul in the wilderness of Ziph, after his return thither from the wilderness of Paran, 1 Sam. xxvi.

No. 316. OF ZIKLAG.—From the wilderness of Ziph, David went again to Achish king of Gath, who gave him Ziklag, chap. xxvii.

ver. 6. This was a city at first assigned to Judah, and afterwards given to Simeon, (Josh. xv. 31; xix. 5.) but bordering on the Philistines, who, if they had ever been expelled by the Israelites, they had retaken it.

No. 317. GESHURITES AND GERZITES.—While David stayed here, which was a full year and four months, he invaded the Geshurites, the Gezrites, or Gerzites, and Amalekites; who then inhabited the south-west, going to Shur and Egypt, 1 Sam. xxvii. 8. These Gerzites seem to be the Gerrhenians, 2 Macc. xiii. 24; their chief town Gerra, is mentioned by Strabo, as lying between Gaza and Pelusium in Egypt.

No. 318. OF SHUNEM.—After this the Philistines, making war against Israel, pitched in Shunem; and the Israelites pitched in Gilboa, chap. xxviii. ver. 4. Shunem was a city in the border of Issachar, Josh. xix. 18, and being in this text placed next to Jezreel but one, it was in all probability the Shunem where the Philistines now encamped. For Jezreel is placed by writers, west of mount Gilboa; hence chap. xxix. ver. 1, we read, that the Israelites pitched by a fountain in Jezreel, before the fight at Gilboa. This Shunem is also remarkable for the Shunamite woman who was so kind to Elisha. The Aphek, chap. xxix. ver. 1, was probably that of Judah, No. 286.

No. 319. OF MOUNT GILBOA.—Mount Gilboa, as Eusebius and Jerome tell us, was a ridge of mountains, six miles from Scythopolis or Beth-shan; among which was a town called Gilboa. These mountains are remarkable for the death of Saul and Jonathan.

No. 320. OF ENDOR.—While the armies lay encamped, Saul, desirous to foreknow the event of the battle, visited a woman who had a familiar spirit, at Endor, (chap. xxviii. ver. 7.) a city of the half tribe of Manasseh, west of Jordan. Eusebius and Jerome tell us, that in their days there was a great town of that name, about five miles south of Mount Tabor; which might very well be the Endor here spoken of.

No. 321. OF THE BROOK BESOR.—David being dismissed by the Philistines, returned to Ziklag, before the engagement at Gilboa. Being arrived, he discovers that the Amalekites had made an incursion, carried his wives captive, and burnt Ziklag. David, by the direction of God, pursues after the enemy, to the brook Besor. It is evident from the circumstances of the story, that this brook must be in the south-west of the land of Israel, and must empty itself into the Mediterranean Sea. In the more particular situation of it, writers are not agreed. Crossing this brook, David overtakes the enemy, recovers all they had seized; and returning to Ziklag; sends presents of the booty to his friends at several places in these parts, which are either mentioned already, or are not of note enough to be here particularized. Only it may be of use to remark, that whereas it is said (1 Sam. xxx. 27.) that David sent part to them that were in Bethel, by this is to be understood, not Bethel

in the north of Benjamin, but Bethul among the cities of Simeon, Josh. xix. 4.

No. 322. OF BETH-SHAN.—After the fight on mount Gilboa, the Philistines took the body of Saul, and fastened it to the wall of Beth-shan. This city appertained to the half tribe of Manasseh west of Jordan, it was not far from Jordan, and the south coast of the sea of Galilee. It was a considerable city in the times of Eusebius and Jerome, and was then, and had been for some ages, called by Greek writers, Scythopolis, i. e. *the city of Scythians*. It is supposed to have taken this name from some remarkable occurrence here, when the Scythians made an inroad into Syria. It is said, 2 Macc. xii. 29, to lie six hundred furlongs from Jerusalem. And thus much for the places mentioned in the first book of Samuel.



CHAPTER II.

PLACES MENTIONED IN THE SECOND BOOK OF SAMUEL NOT YET SPOKEN OF.

No. 323. OF BAHURIM.—Two days after David was returned to Ziklag, from the slaughter of the Amalekites, news arrived of the death of Saul, 2 Sam. i. 1, 2, &c. Hereupon, by the direction of God, he removed to Hebron, and there was anointed king over Judah, chap. ii. 1—4. But Abner, captain of Saul's host, brought Ishbosheth son of Saul to Mahanaim, and made him king over the other tribes. A long war ensued between the house of Saul and the house of David. One combat near Gibeon is particularly related, chap. ii. ver. 12, &c. At length Abner, offended at Ishbosheth, visits David, and makes his peace, on condition he should bring David his wife Michal; which Abner did, her second husband (to whom Saul had given her, after he had first given her to David) following her as far as Bahurim. This place is remarkable, on account of Shimei's behaviour here towards David, when he fled from his son Absalom, chap. xvi. ver. 5—14. It appears, from the context, that Bahurim was near the mount of Olives, consequently not far from Jerusalem east, and within the tribe of Benjamin.

No. 324. ANCIENT STATE OF JERUSALEM.—Abner being slain by Joab, and Ishbosheth by two Benjamites of Beeroth, David was with universal consent anointed king over Israel, chap. v. ver. 3. After which, he went to Jerusalem, took the strong hold of Zion: dwelt in that fort, and called it the city of David. David built also round about from Millo and inward; and experienced and skilful carpenters and masons, sent by Hiram king of Tyre, built David a royal palace, chap. v. ver. 6—11. I take this to be a proper place to speak of the ancient state of Jerusalem, and of the several parts thereof, mentioned in the Old Testament.

It is an opinion generally received, and not without much probability, that Jerusalem is the same city which, Gen. xiv. 18, is called Salem, whereof Melchisedek was king. Not that Salem, the city of Melchisedek, was equal in extent with the Jerusalem of after times; but, Jerusalem was the city of Salem, enlarged and beautified by David, Solomon, and succeeding kings of Judah.

THE NAME JERUSALEM, OR JERUSALAIM.—The word Salem in the Hebrew language signifies *peace*, as St. Paul observes, Heb. vii. 2. And as the city of Melchisedek, called Salem, is probably thought to be Jerusalem; so it is certain, that Jerusalem was otherwise called Jebus, for we read, Josh. xv. 8, that Jebusi, or Jebus, (compare 1 Chron. xi. 4.) was the same with Jerusalem. Now as Jerusalem preserves the name of Salem in the last syllables, so it is thought to preserve the name of Jebus in the former, and to be compounded of Jebus and Salem, for better sound sake, softened into Jeru-salem, instead of Jebus-salem or Jebu-salem. It is indeed true, that the word, which in the Seventy, and others, and in our English translation from them, is rendered Jerusalem, in the Hebrew is most frequently, if not always, written Jerusalaim, as if it were a dual; whereby may probably be denoted, that it consisted principally of two parts,—1. the *old city*, from the time of Melchisedek and of the Jebusites;—and 2. the addition, or new buildings by king David and Solomon, or their successors, which might be esteemed a *new city*; and both these together, might give occasion to denote the whole city by the dual name Jerusalaim.

OF THE GREEK NAME HIEROSOLYMA.—It is also further observable, that the Hebrew word Jerusalem is (I think) always rendered in the Septuagint, Jerousalem or Jerusalem. But in the writings of the New Testament it is rendered, frequently, by the name of Hierosolyma. The latter part of this name, we find given not only to this city, but also to another in Pisidia or Lycia. Nay, we are told, that there was in Lycia, or more peculiarly in Pisidia, not only a city called Solyma, but also that the Pisidians in general were formerly called Solymi. Whether the Pisidian city Solyma, (from which likely the people took the name of Solymi) was originally called Salem, as well as the city of Judca we are speaking of; or whether the Greeks, as they turned the former part of the name Jeru-salem, viz. Jeru, into a word of their own language somewhat like it, viz. Hiero, (*sacred*,) so turned also the latter part Salem into the Greek name Solyma, as somewhat resembling it, is uncertain. But certain it is, that Hierosolyma, (into which the Greeks moulded Jerusalaim or Jerusalem) imports as much as *Sacred Solyma*; and perhaps the Greeks were induced to use the word Hierosolyma, not as a singular, but as a plural, in allusion to the Hebrew Jerusalaim, which seems to be not a singular, but a dual.

THE OLD CITY, CALLED BY SOME THE CITY OF MELCHISEDEK.—The old city, or more ancient part of Jerusalem, is styled by some writers the city of Melchisedek; not that it is certain he was its

founder; the contrary seems more probable; but because this city was the residence of Melchisedek. It is supposed to have occupied the north or north-west of Jerusalem.

No. 325. VALLEY OF SHAVEH, OR KING'S DALE.—In Gen. xiv. 17, 18, we read that the “king of Sodom went out to meet Abraham (after his return from the slaughter of Chedorlaomer) at the valley of Shaveh, which is the King's Dale. And Melchisedek the king of Salem, brought forth bread and wine.” Hence it is reasonably inferred, that this valley of Shaveh lay near to Salem, and is the king's dale wherein Absalom reared up for himself a pillar, 2 Sam. xviii. 18. This place was, as Josephus informs us, (*Antiq. lib. vi. cap. 9.*) but two furlongs from Jerusalem; and it is thought by some, that this king's dale was the valley of Jehoshaphat, east of Jerusalem, between the city and mount Olivet; others place it differently, yet near the valley of Jehoshaphat, and on the south-east of the city, near the king's gardens. Whether it was named the king's dale, from its situation near the king's garden or palace, or from being the place where the kings were wont to exercise themselves, or to entertain themselves in seeing others perform the exercises of running, riding, or the like, is not agreed, and is impossible to be determined.

No. 326. THE FORT OF ZION.—Another place mentioned in the Sacred History as appertaining to Jerusalem, before it was taken by David, is the fort or strong hold of Zion. Zion or Sion, is a mountain or hill south of old Jerusalem, and higher than the hill on which old Jerusalem stood. For this hill seems to be denoted in Josephus, (*Jewish War, lib. vi. cap. 6.*) by the name of Acra, than which he expressly asserts the hill, on which the upper city stood to be higher. But the upper city is, I think, agreed by all to be the city of David; and Scripture, 2 Sam. v. 7, expressly asserts the city of David to be the same with the strong hold of Zion. Whence it follows, that the hill of Zion was higher than that on which the old Jerusalem stood. This hill of Zion was chosen to build a fort or citadel upon, while it was in the hands of the Jebusites. For that there was a fort or strong hold built thereon during that time, is evident from 2 Sam. v. 7, where we read, that notwithstanding the great confidence the Jebusites had in the strength of this fort, yet David took the strong hold of Zion; which, I think, implies, that there was a strong hold on Zion before David took it.

CITY OF DAVID.—After David had taken the fort of Zion, Scripture tells us, he called it the city of David; forasmuch as he built hereon, not only a royal palace, but other buildings, almost equalling a city, including in after reigns, the greater part, if not all, of mount Sion. The extent of this city of David is denoted, 2 Sam. v. 9, by this expression:—“David built round about from Millo and inward.” The meaning whereof has very much exercised commentators, especially as to the word Millo; which therefore I shall endeavour to explain.

MILLO, WHAT.—The derivation of the Hebrew word, is probably thought to be from a root signifying *to be full*, or *filled*. Hence some, and among them the Rabbi Kimchi (as the learned Buxtorf has observed,) suppose Millo to denote a large capacious place, designed for public meetings; called Millo, because it was full of people at times. And this sense of the word is very applicable to Judg. ix. 6, where it first occurs. For when it is there said, that “all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king;” hereby may be denoted, that all the men of Shechem, i. e. the commonalty or inferior inhabitants, and all the house of Millo, i. e. the principal inhabitants, or governing part of the city, who were wont to assemble in the public town-house, or guild-hall, combined to make Abimelech king. The place at Jerusalem called Millo, is thought to have been designed for much the same use. That it was some public building may, I think, be probably inferred from the peculiar notice of it among the public works of Solomon. For in 1 Kings ix. 15, we read, that “the reason of the levy (or tax,) which king Solomon raised, was this; for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem,” &c. Where since we find Millo joined with the house of the Lord, and the royal palace, it may probably be inferred, that it was itself also a public building, or house, especially, since it is expressly called, 2 Kings xii. 20, the house of Millo. And the circumstance, for which it is mentioned in this last text, seems further to confirm the opinion, that Millo was a place where the principal persons of the state assembled. For we are told, that the servants of king Joash “arose, and made a conspiracy, and slew him in the house of Millo;” i. e. when he was come thither, probably, to debate or consult with his statesmen on state affairs. An instance of the like nature is well known to all, who are acquainted with Roman history, I mean the murder of the famous Julius Cæsar, in the senate-house at Rome, by a party which had formed a conspiracy against him, and thought no place more proper to put it in execution, than the said Roman Millo, or senate-house.

I think too, from what is said concerning Millo, 2 Chron. xxxii. 5, it may be further inferred, that this public state-house, was also a sort of armory, or guard-house; or at least, a place of more than ordinary strength. For there we read, that “when Hezekiah saw that Sennacherib was come to fight against Jerusalem, he took counsel with his princes;” and among other things thought proper on that occasion, “he strengthened himself and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance.” Now it being in this place particularly said, that among the methods used to fortify Jerusalem, one was the repairing of Millo; it naturally follows, that Millo was a place of considerable importance to the strength of Jerusalem. And since, immediately after the repairing of Millo, there is mention of making darts and shields in abundance, this may

possibly proceed from the supplies necessary for the house of Millo, where they were usually stored in times of war, or the like.

The situation of the house of Millo is expressly said in 2 Chron. xxxii. 5, to be in the city of David; so either upon mount Sion, or upon some place adjoining. It is further remarkable, that though in 2 Sam. v. 9, we read that David built round about from Millo and inward, yet it seems evident, that this must be understood proleptically, i. e. as if it had been said, David built round about, from that place where Millo was afterwards built by Solomon. For it is expressly said, 1 Kings ix. 15, that Solomon raised a levy to build (among other places) Millo; and ver. 24, plainly intimates, that after Solomon had built a palace for the daughter of Pharaoh, his queen, then he built Millo.

But there is another opinion concerning this Millo at Jerusalem, which is embraced by several learned men. There was a valley or hollow between mount Sion and the other hill, on which the old city of Melchisedek stood; they suppose Solomon filled up this hollow, and levelled it so, that from mount Sion to mount Moriah, on which he built the temple, there was a level way. The way or causeway thus made by filling up that hollow, they suppose to be called Millo, in reference to the signification of the root, signifying to be full, or filled up. That a causeway was raised by Solomon from mount Sion to the Temple, they infer from 2 Chron. ix. 11, where it is said, "the king made terraces to the house of the Lord, and to the king's palace. The word rendered *terraces*, may be otherwise translated (as in the margin of our Bible) *stays* or supporters, (*buttresses*) to keep up the said terraces. But in neither sense will these words amount to a proof, that these terraces or causeways were made by filling up the hollow between mount Sion and mount Moriah. And I rather think this opinion concerning the import of the name Millo, is founded on the vulgar Latin version of 1 Kings xi. 27, which says, *Solomon edificavit Mello, et coaquavit voraginem civitatis David patris sui*; i. e. "Solomon built Mello, and evened the hollow of the city of David his father." How this translator was led to this idea, is hard to conjecture; the Hebrew words, which he renders *coaquavit voraginem*, "evened the hollow," having no affinity thereto; and therefore he is single in his interpretation, all other ancient interpreters following the same sense as our translators. Particularly, it is not so easy to account, why the Latin interpreter made choice of the word *vorago*; unless in the said hollow or valley there was a whirlpool, or quagmire, which that word properly denotes in Latin.

In short, it seems to me (considering the ancient versions, and what is said by commentators) most probable, that Solomon made a magnificent way from the royal palace on mount Sion, to the temple on mount Moriah, and to render it even, he constructed a noble causeway across the valley between the two mountains; not so as to render the whole way perfectly level, but, so as to make the ascent and descent very easy. Hence, as we read, (1 Kings x. 5.) "of the ascent by which Solomon went up unto the house of

the Lord," and (1 Chron. xxvi. 16.) "of the causeway of the going up or ascent;" so we read, (2 Kings xii. 20.) that "Joash was slain in the house of Millo, which goes down to Silla." Which word *Silla* is thought by some learned commentators to denote the same as *Mesillah* elsewhere; a *causeway*. It is further thought, that as the valley between the two mounts, Sion and Moriah, had two steepnesses, one toward the temple, or mount Moriah, the other toward the palace, or mount Sion; so this last was denoted by the *descent of Silla*; and that the house of Millo stood near this descent.

It remains only to observe, in reference to the expression, "David built round about from Millo and inward," that the original word rendered *inward*, may also be translated, *to the house*; and might denote that David built, from the place where Millo was afterwards built by Solomon, to his own house or palace. Consequently it is not improbable, that the palace and Millo stood on two opposite sides of mount Sion: so that to say, that David built round about from Millo to the palace, was as much as to say, that David built from one part of mount Sion quite round to the opposite part. And by this expression, thus understood, was aptly enough described the extent of the city of David.

No. 327. OF THE ROYAL SEPULCHRES.—In 1 Kings ii. 10, we are informed, that "David was buried in the city of David." The same we read of Solomon, 1 Kings ix. 43. And in the series of the Sacred History, we read that Rehoboam, Abijam, Asa, &c. were buried with their fathers in the city of David. Whence it appears, that those famous grots at Jerusalem, now called the sepulchres of the kings, cannot be the place where David and Solomon, or their successors in the kingdom of Judah, were generally buried: as these grots lie without (what is now called) the gate of Damascus, and on the north side of the city, therefore at a considerable distance from the city of David, where the Scripture expressly asserts David and Solomon to have been buried.

Whoever was buried here, this is certain, says Mr. Maundrel, that the place itself discovers so great an expense both of labour and treasure, that we may well suppose it to have been the work of kings. You approach to it at the east side, through an entrance cut out of the natural rock, which admits you into an open court of about forty paces square, cut down into the rock, with which it is encompassed, instead of walls. On the south side of the court is a portico nine paces long, and four broad, hewn likewise out of the natural rock. This has a kind of architrave running along its front, adorned with sculptures of fruit and flowers, still discernible, but by time much defaced. At the end of the portico on the left hand, you descend to the passage into the sepulchres. The door is now so obstructed with stones and rubbish, that it is a thing of some difficulty to creep through it. But within you arrive at a large fair room, about five or six yards square, cut out of the natural rock. Its sides and ceiling are so exactly square, and its angles so just, that no architect with levels and plummets could

build a room more regular. And the whole is so firm and entire, that it may be called a chamber hollowed out of one piece of marble. From this room you pass into (I think, says my author) six more, one within another, all of the same fabric with the first. Of these the two innermost are deeper than the rest, having a second descent of about six or seven steps into them.

In every one of these rooms, except the first, were coffins of stone placed in niches, in the sides of the chambers. They had been at first covered with handsome lids, and carved with garlands; but now most of them were broken to pieces. The sides and ceilings of the rooms were always dropping, with the moist damps condensing upon them. To remedy which nuisance, and to preserve these chambers of the dead clean, there was in each room a small channel cut in the floor, which served to drain the drops that fell constantly into it.

But the most surprising thing belonging to these subterraneous chambers, was their doors; of which there was only one remaining entire, being left as it were on purpose to puzzle the beholders. It consisted of a plank of stone, of about six inches in thickness, and in its other dimensions equalling the size of an ordinary door, or somewhat less. It was carved in such a manner as to resemble a piece of wainscot. The stone, of which it was made, was visibly of the same kind with the whole rock, and it turned upon two hinges in the nature of axles. These hinges were of the same entire piece of stone with the door, and were contained in two holes of the immoveable rock, one at the top, and the other at the bottom.

From this description it is obvious to start a question, how such doors as these were made? Whether they were cut out of the rock, in the same place and manner as they now hang? Or, whether they were brought, and fixed in their station, like other doors; One of these must be supposed to have been done; and whichever way we choose as most probable, it seems at first glance to be not without its difficulty. But thus much I have to say, adds Mr. Maundrel for the solving of this riddle, which is wont to create no small dispute among pilgrims, viz. that the door, which was left hanging, did not touch its lintel by at least two inches; so that, I believe, it might easily have been lifted up, and unhinged. And the doors, which had been thrown down, had their hinges at the upper end, twice as long as those at the bottom: which seems to intimate pretty plainly, by what method this work was accomplished.

To this account of our countryman, I shall add one or two particulars from Le Bruyn. He observes, then, that this place lies, not only north of Jerusalem, but also about an Italian mile out of Jerusalem; that the large square room (mentioned by Mr. Maundrel) has several small doors, that lead into five or six other apartments, each of them forty or fifty paces square, and round which there are several other smaller rooms, some of which resemble ovens. In these rooms they laid the dead bodies upon benches,

raised two or three feet above the ground; which are cut out of the very rock (called therefore by Mr. Maundrel, niches,) and some they laid upon the ground. Le Bruyn tells us, he found in these about fifty sepulchres, or places for corpses. In one of these rooms which seemed more lofty than the rest, he saw three coffins, one broke, the other two whole. They were all open; on the front of the principal were engraven two rounds in the nature of circles, and between these three pieces of branch-work like palm-trees, also one at each end, being five in all. The cover of this coffin, which lies upon the ground, is likewise adorned with branch-work.

Mr. Maundrel, speaking of these grots, called the sepulchres of the kings, says, for what reason they go by that name, is hard to resolve; it being certain, none of the kings either of Israel or Judah were buried here, Scripture assigning other places for their sepulchres. Unless, adds he, it may be thought perhaps, that Hezekiah was here interred, and that these were the sepulchres of the sons of David, mentioned 2 Chron. xxxii. 33. "And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David." Where, by the sons of David, Mr. Maundrel seems to understand such as were not kings of Israel or Judah, but his other sons, properly so called, born of him. Whereas, I think, thereby are rather to be understood Solomon, and succeeding kings of Judah, called sons of David, in a form of speech frequently used by the sacred writers, who under sons denote, not only immediate sons, but grandsons, and all others descended from the head of a family. Whence it will follow, that Hezekiah was probably buried in the city of David. And this opinion is confirmed by the Syriac and Arabic interpreters in their version.

The opinion therefore mentioned by Le Bruyn seems to be more probable, namely, that here were the sepulchres of Manasseh, his son Amon, and his grandson Josiah, kings of Judah. For Scripture tells us, that "Manasseh was buried in the garden of his own house, in the garden of Uzza," 2 Kings xxi. 18; and ver. 26, it is said of his son Amon, that "he was buried in his sepulchre, in the garden of Uzza." Which expression may denote, that these two kings were not buried in the usual sepulchres of the kings, in the city of David; but in another place, where was formerly the garden of Uzza; and which perhaps Manasseh might obtain by purchase or otherwise, and might build there a house, called his own house, as if to distinguish it from the palace built and inhabited by his royal ancestors in the city of David, on mount Sion. That Josiah was buried here, is not expressly said in Sacred History. In 2 Kings xxiii. 30, we read, that he was buried in his own sepulchre; and 2 Chron. xxxv. 24, he was buried in the sepulchres of his fathers; but it is not added, where those sepulchres lay, whether in the city of David, or in the garden of Uzza, so that he might be buried in the sepulchres of his fathers, yet in the garden of Uzza; as his father Amon and grandfather Manasseh were both buried in that garden. Since then these three kings are, I

think, the only kings of Judah, buried at Jerusalem, yet not in the city of David; and since these sepulchres, north of Jerusalem at a mile's distance, were not within the city of David; and since, lastly, nothing hinders, but the garden of Uzza might be in this place; I think it is not improbable, that here were the sepulchres of Manasseh and Amon, if not also of Josiah. By what Le Bruyn says, it seems, it is further supposed, that the three coffins mentioned above were those of the aforesaid three kings.

No. 328. GATES OF JERUSALEM.—The next thing I shall consider in relation to old Jerusalem, is the gates thereof mentioned in Scripture. They are by some reckoned only nine; but more occur in Sacred History; at least more names, as, the sheep-gate, the fish-gate, the horse-gate, the old-gate, the gate of the valley, the gate of the fountain, the dung-gate, the water-gate, the high-gate, the gate of Ephraim, &c.

The sheep-gate is supposed to have been near the temple, and close to it were sold the sheep, which were to be sacrificed, being first washed at the pool of Bethesda near the gate.

The fish-gate is supposed by some to have been on the west of the city; because the sea, viz. the Mediterranean, lay that way. But since it is certain, that the Sea of Galilee also afforded fish, the westerly situation of the Mediterranean Sea is but a weak argument for the westerly situation of this gate. Others place this gate on the north side of old Jerusalem, next after the gate of Ephraim, and the old gate, proceeding from west to east. This supposition seems to be founded on Nehem. xii. 39, where we find this order observed.

It is not doubted, but that the gate of Ephraim was on the north of the city; because on that side lay the tribe of Ephraim, to which the chief road probably passed through this gate, whence it was called the gate of Ephraim; instances of the like nature being common. Whether this gate be the same as is now called the gate of Damascus, because leading to Damascus, seems probable, but is not certain.

Otherwise the gate of Damascus was probably either the fish-gate already spoken of, or the old gate; with much probability supposed to be so called, as remaining from the time of the Jebusites.

As for the horse-gate, its situation is altogether uncertain. Some think, that this gate, the sheep-gate, and the fish-gate, were so called, because they were market-places; where sheep, fish, and horses, were sold.

The gate of the valley, doubtless, took its name from leading into some valley, probably the valley of Jehoshaphat. And this it must be, if the opinion mentioned by Sandys be well-grounded; according to which, the gate of the valley, or valley-gate, is supposed to be that now called St. Stephen's gate, which is not far from the golden-gate, or great gate, that leads into what was formerly the court of the temple; and is at the north-east corner of the wall which surrounds that court. Mr. Sandys likewise supposes, that this gate of St. Stephen, was not only formerly called the valley-gate, but also the gate of the flock; whereby, I suppose, he

means the sheep-gate. Perhaps he might be induced to this opinion from the nearness of the pool Bethesda to St. Stephen's gate, wherein the sacrifices, as he observes, were washed, before they were delivered to the priests. But since both the valley-gate and sheep-gate are mentioned in Nehemiah, it seems more probable, that they were distinct.

The dung-gate, mentioned in the Old Testament, probably stood where that stands which is now called by the same name; and consequently a little above the south-west corner of the temple court wall. It is supposed to take this name from the dung or filth of the beasts that were sacrificed being carried from the temple through this gate.

The gate of the fountain is thought to be so named, from its nearness to a fountain, either that of Siloam, or that of Gihon. The fountain of Siloam is placed by Mr. Sandys, in his map of Jerusalem, somewhat south of the dung-gate. And not far from it he places a fountain, called the fountain of the Blessed Virgin. From comparing what is said Nehem. ii. 13, 14, it appears not improbable, that the gate of the fountain might be hereabout. If it be rather supposed, that this gate stood near the fountain of Gihon, then it must be on the west side, at least near the south-west corner of the city.

The water-gate, doubtless took its name from its use; being the gate through which probably was brought the water that served the city, or the temple. Which latter opinion seems to be favoured by Nehem. iii. 26, where it is said, that the Nethinim, (whose business, among other things, was to draw water for the service of the Lord) dwelt in Ophel (a tower, or a part of the wall so called from such a tower) unto the place over against the water-gate toward the east.

The high-gate is supposed by some commentators (on 2 Chron. xxiii. 20.) to have been the principal gate of the royal palace. But from Jer. xx. 2, it appears to have been by the house of the Lord. It is here styled the high-gate of Benjamin; as is thought, from its situation towards the land or tribe of Benjamin. Which opinion is much favoured by Jer. xxxvii. 12, 13, where we read, that "as Jeremiah was going out of Jerusalem into the land of Benjamin, when he was in the gate of Benjamin, a captain of the ward was there," who seized him. The above are, if not all, yet nearly all the gates mentioned in the Old Testament.

HILLS OR MOUNTAINS, IN OR ABOUT JERUSALEM. No. 329. MOUNT ZION OR SION. *Vide* No. 326.—It remains now to notice the mountains, or hills, in or near Jerusalem, which occur in the sacred history of the Old Testament. The first I shall mention is the celebrated mount Zion or Sion, whereon stood the city of David, and the royal palace; and where was the ark of the Lord in the tabernacle, or tent, that David there pitched for it. On this last account, this hill is frequently styled in the Psalms, the holy hill, &c. By way of excellency, this hill is used in Scripture to denote the whole city of Jerusalem, and consequently mount Moriah,

whereon the temple was built, and whither the ark of the Lord was afterwards removed. The holy hill of Sion was situated, according to some few, in the north part of Jerusalem; but it seems much more probable, and is received by much the greater part of the learned, that it is the present mount Sion, on the south of Jerusalem, being great part of it now without the walls; but anciently, it was the southern and principal part of Jerusalem.

No. 330. OF MOUNT MORIAH.—Mount Moriah, on which Solomon built the temple, lay in the eastern part of Jerusalem. But this is to be understood probably of mount Moriah, in its more proper or restrained sense. For, taken at large, it seems to denote all that tract whereon the western, if not the northern part of Jerusalem stood; and to be the same called by Josephus in Greek, *Aera*. For Moriah in Hebrew, is of the same import with *Aera* in Greek, denoting *high*. Whence those words of God, (to Abraham) "Get thee into the land of Moriah," are by the LXX. rendered "Get thee into the *high land*." Gen. xxii. 2.

No. 331. MOUNT OF CORRUPTION.—I pass on therefore to notice the mount of Corruption, as it is styled in our English Bible, 2 Kings xxiii. 13. By others it is styled, the mountain of Offence. It took these names from being the place where "Solomon built high places for Ashtoreth, the abomination of the Zidonians, and for Chemosh, the abomination of the Moabites," &c. Such as follow idols, are said in Scripture to corrupt themselves thereby; and it is no less certain, that this gives great offence to God, and, for his sake, to all good men. This mount of corruption, or offence, is thought by many of the learned to be mount Olivet; and in the margin of some of our English Bibles, I find it so explained. But others take it for a different mount, lying on the south or south-west of Jerusalem, near mount Sion, and separated from it by a valley, called in Scripture, the valley of Hinnom. Mr. Sandys tells us, that this mount is now called the mountain of Ill Counsel, report stating it to be the place where the Pharisees took counsel against Jesus.

No. 332. VALLEY OF HINNOM.—The valley of Hinnom, or, valley of the son of Hinnom, is remarkable on account of the inhuman and barbarous, as well as idolatrous, worship here paid to Molech; compare 2 Kings xxiii. 10, and 2 Chron. xxviii. 3; parents making their children to pass through the fire, or burning them in the fire, as sacrifices to that idol. To drown the lamentable shrieks of the children thus sacrificed, it was usual to have musical instruments playing the while: whence the particular place, where the said sacrifices were usually burnt, was peculiarly called *Tophet*, the word *Toph* in Hebrew, denoting the same as *tympanum* (properly derived from the former) in the Greek or Latin, and as our English word *tymbrel*. From the aforementioned burning of persons in this place, hence Gehinnom, which imports in Hebrew the *valley of Hinnom*, and by the Greeks is moulded into Gehenna, is used in Scripture to denote hell, or hell-fire. This valley is but straight

or narrow, as Mr. Sandys informs us; and on the south side of it, near where it meets the valley of Jehoshaphat, is shewn the spot of ground, formerly called the potters'-field, but afterwards *Aceldama*, or the field of blood.

NO. 333 VALLEY OF JEHOSSHAPHAT.—As Gehenna, or the valley of Hinnom, was used to denote hell; so the valley of Jehoshaphat is thought by some to be the place appointed for the future judgment; this opinion being founded on Joel iii. 2—12, where God speaks thus: “I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them for my people, &c.—Let the heathen be weakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about.” If Jehoshaphat be taken as a proper name, it is scarcely to be doubted, but that the valley was so named from the king of Judah of that name. But it will be difficult to assign any good reason, why it was so named from that king, if, according to common opinion, it be the valley lying east of Jerusalem, through which the brook Kidron runs, whence it is otherwise called the valley of Kedron. Hence others suppose the valley of Jehoshaphat to denote, in that prophecy, the place where Jehoshaphat had a most signal victory, 2 Chron. xx. which they conclude makes one continued valley with that from Jerusalem, the channel of the Cedron being continued from the one to the other. Hence, it is further supposed, that what is said in the forementioned prophecy, alludes to the great overthrow given by Jehoshaphat to his enemies; that God would in like manner overthrow the enemies of his church in his appointed time. Lastly, others take the word Jehoshaphat not as a proper name, but an appellative, denoting the judgment of God, or the great judgment. And in this sense it is wholly uncertain, what valley is there peculiarly spoken of.

NO. 334. MOUNT OR FOUNTAIN GIHON.—I have reserved the mention of Gihon to the last, because it is not agreed whether it be a mountain or a fountain. That it should be a fountain, and head of a stream, some think, because they find the name given to one of the rivers of Paradise; and mention of the “upper water-course of Gihon, which Hezekiah stopped, and brought straight down to the west side of the city of David,” 2 Chron. xxxii. 30. Others think, that it was the name, not only of a fountain, but also of an adjoining mountain, or hill. And, from what is said of it in the text cited, its situation is generally assigned near mount Sion, on the west. It was at this Gihon, that Solomon, by special order of David, was anointed king over Israel, 1 Kings i. 33. And this is thought to furnish some inducement to suppose, that Gihon was a fountain; David choosing this fountain for anointing Solomon, in opposition to his other son Adonijah, who was at the same time setting up for king, near Enrogal; i. e. the well, or fountain of Rogel, on another side of Jerusalem: [usually placed on the south-east by travellers.] Proceed we now with the series of Sacred History.

No. 335. VALLEY OF REPHAIM, OR GIANTS.—The first war of David, after he was made king over all Israel, and had fixed his royal seat at Jerusalem, was against the Philistines, who came and spread themselves in the valley of Rephaim, chap. v. ver. 18. It is evident from Josh. xv. 8, that this valley (there rendered the valley of giants) lies near Jerusalem, and in the confines of the two tribes of Judah and Benjamin. The road from Jerusalem to Bethlehem, as Mr. Maundrel informs us, lies through this valley, famous for being the theatre of several victories obtained here by David over the Philistines. Whence some will have it to be called the valley of the Rephaim, or giants, as being the place where the Rephaim, or men of gigantic stature and strength among the Philistines were subdued by David, or his worthies. It might rather take this name from some of the Rephaim, living here in early times. The Rephaim are mentioned among the Hittites, Perizzites, Amorites, &c. Gen. xv. 20, 21. *Vide* No. 107.

No. 336. OF BAAL-PERAZIM.—Baal-perazim, mentioned chap. v. ver. 20, it is evident, from the circumstances of the Sacred History, lay either in this valley of Rephaim, or near it; and it seems to be the mount Perazim of Isaiah xxviii. 21.

No. 337. OF METHEG-AMMAH.—David having defeated the Philistines several times, is said, chap. viii. ver. 1, to have subdued them, and to have taken Metheg-ammah. This name is variously understood by expositors; some taking it for an appellative, others for a proper name. It is evident, that the writer of the Chronicles understood Gath and her towns. For in 1 Chron. xviii. 1, it is related thus: "David smote the Philistines, and subdued them; and took Gath and her towns out of the hand of the Philistines."

No. 338. VALLEY OF SALT.—We have an account in the remaining part of chap. viii. how David extended his dominion to the river Euphrates, subduing the Syrians of Zobah and Damascus; how the king of Hamah sent his son to congratulate him on this victory; how he dedicated to God the silver and gold which he had taken from the Syrians, and Moabites, and Ammonites, and Philistines, and Amalekites; and how he subdued Edom, making a great slaughter of the Edomites. What is here first particularly to be remarked, is the valley of Salt, ver. 13. It appears from 2 Kings xiv. 7, that it lay near the land of Edom, and therefore in all probability near the Salt Sea also, the parts adjacent to the said sea abounding with salt. The people smitten in this valley, are said, 2 Sam. viii. 13, to be Syrians; but 1 Chron. xviii. 12, they are said to be Edomites. And it is not questioned, but this last is the true reading, not only on account of the situation of the valley of salt near the Edomites, but very distant from the Syrians, according to the acceptation of the word in those days; but also, because the Greek, Syriac, and Arabic interpreters did evidently read Edom, not Aram, as it stands in the Hebrew Bible in this place of Samuel. The error in the present Hebrew text clearly arose from the similitude of the Hebrew words אֲדָמָה *Edom*, and אֲרָם *Aram*, the

Hebrew \daleth D and \daleth R being very much alike; and easily mistaken one for the other.

NO. 339. OF LODEBAR.—David being established in his kingdom, (chap. ix.) he inquires whether there were not left some of the house of Saul, to whom he might shew kindness for Jonathan's sake. And hearing of Mephibosheth, a son of Jonathan, he sends for him from Lodebar; a place situated on the east of Jordan, and probably in the half tribe of Manasseh, on that side the Jordan; at least it was not far from Mahanaim, as may be gathered from chap. xvii. 27, where we read, that Machir the son of Ammiel of Lodebar (and the same with whom Mephibosheth lived, before David sent for him) brought beds and other necessaries to David, when he was come to Mahanaim. These being large articles, he would hardly bring them from a very great distance.

OF THE KINGDOMS ADJOINING NORTH AND NORTH-EAST TO THE LAND OF ISRAEL.—The Ammonites having basely abused the servants of David, a war ensued. The Ammonites sent and hired the Syrians of Beth-rehob, and the Syrians of Zobah, twenty thousand footmen; of the king of Maacah, a thousand men; and of Ish-tob twelve thousand men: which were all put to flight by the soldiers of David. But it may be useful to notice here the respective situations of these kingdoms, as also of the kingdoms of Rehob and Maacah, mentioned in chapter x. and of the kingdom of Geslur, mentioned in chapter xiii. of this book. All these were kingdoms bordering on the land of Israel, north and north-east.

NO. 340. KINGDOM OF REHOB, OR BETH-REHOB.—The kingdom of Rehob, was otherwise called Beth-rehob. For we are told, 2 Sam. x. 6, that "the children of Ammon sent and hired the Syrians of Beth-rehob;" but ver. 8, that "the Syrians of Rehob, &c. were by themselves in the field." So that no doubt, but Rehob and Beth-rehob were one and the same country or kingdom. Josh. xix. 28, we find a city of this name allotted to the tribe of Asher; and Judg. i. 31, we read, that Rehob was one of the cities, out of which Asher did not drive its inhabitants. Whence, as we may rationally infer, that it was a great and strong city; so we may infer also, that it lay in the north of the land of Israel; since Asher was one of the northern tribes. And since it is further certain from Scripture, that, of the two most northern tribes on the west of Jordan, Asher was that situated on the Mediterranean Sea; and since we are also informed, Judg. xviii. 28, that Laish was in the valley by Beth-rehob; and this Laish was certainly the same afterwards called Dan in the Old Testament, and Cæsarea Philippi in the New Testament: from all these circumstances united, we are enabled to estimate the situation of Rehob; namely, that it was in the north part of the tribe of Asher, and west of Laish, or Dan. And this situation is confirmed, by what is said of Rehob, Numb. xiii. 21, that "the spies went up and searched the land of Canaan, from the wilderness of Zin unto Rehob;" whereby is denoted the length of Canaan from the wilderness of Zin south, to Rehob north.

No. 341. KINGDOM OF HAMATH.—The kingdom of Hamath, probably adjoined the kingdom of Rehob northwards. Which opinion is, I think, established by the text last cited: the spies searched the land, from the wilderness of Zin unto Rehob, as men come to Hamath. Which last clause plainly denotes, that Rehob joined the country or kingdom of Hamath. And this expression, *as men come to Hamath*, is of the same import with the entrance of Hamath, or the entering in to Hamath, or entering in of Hamath. The plain meaning of which seems to be, where one began to enter the kingdom of Hamath, when travelling out of Canaan. In No. 74, I observed, that it is most probably thought, the city of Hamath was called by the Greeks Epiphania; whose situation agrees very well with what we have here said. So that the kingdom of Hamath probably extended from the land of Canaan, or more particularly from the kingdom of Rehob south, to the city of Epiphania north, but how much higher is uncertain; and from the coast of the Mediterranean Sea west, to the kingdom of Damascus (or Syria, more properly so called) east; as may be inferred from Ezek. xlvi. 17—20. This kingdom is frequently denoted in Scripture by the land of Hamath, and herein lay Riblah, 2 Kings xxiii. 33. As the extent of the land of Israel is frequently denoted by this expression, from Dan unto Beersheba, and Numb. xiii. 21, from the wilderness of Zin unto Rehob; so 1 Kings viii. 65, it is denoted by this expression, from the entering in of Hamath, to the river of Egypt; and in like manner, 2 Kings xiv. 25, from the entering in of Hamath, to the sea of the plain.

No. 342. KINGDOM OF ZOBAB.—East or south-east of Hamath, adjoined the kingdom of Zobah. For it is plain from Scripture, that it lay between the land of Israel and the river Euphrates. Though we have very early mention of Damascus in Scripture, even in the history of Abraham, yet we do not read of a king of Damascus till the days of Solomon. In 2 Sam. viii. 5, 6, we read, that “the Syrians of Damascus came to succour Hadadezer king of Zobah,” and that David “put garrisons in Syria of Damascus.” And 1 Kings xi. 23, 24, we read, that “God stirred him (i. e. Solomon) up an adversary, Rezon, the son of Eliadah, who fled from his lord Hadadezer king of Zobah. And he gathered men unto him, and became captain over a band, when David slew them of Zobah; and they went to Damascus, and dwelt therein, and reigned in Damascus.” From these circumstances it seems probable, that Damascus then had no king of its own, and was not only tributary to Hadadezer, or Hadarezer, king of Zobah, but under his government. Certain it is from 2 Sam. x. 19, that Hadarezer was at that time the most powerful prince of those parts, having several neighbouring kings servants or tributaries to him, and some (as seems probable from ver. 16.) even east of the Euphrates. Whence it is not doubted, but that the Syrians of Damascus were also his tributaries, if not his immediate subjects. It is also evident from 2 Sam. viii. 9, 10, that this king of Zobah would have subjected to him the king of Hamath. For the text saith, that “Hadadezer

had wars with Toi, king of Hamath; and that Toi sent Joram his son to king David, to congratulate him because he had fought against Hadadezer, and smitten him." Nay, that Hadadezer did wrest from Toi some part of his country, seems probable from 2 Chron. viii. 3, 4, where we read, that "Solomon went to Hamath-Zobah, and prevailed against it, and built Tadmor in the wilderness, and all the store cities which he built in Hamath." Where Hamath-Zobah was probably so called, as being part of the kingdom of Hamath, seized by the king of Zobah; which is confirmed by Solomon's building store cities in Hamath; namely, that part of it, which the king of Zobah had formerly got by conquest. On Hadarezer's last defeat, recorded 2 Sam. x. 19, we read, that "when all the kings that served Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them;" and we read before, chap. viii. ver. 6, that David "put garrisons in Syria of Damascus." When therefore we read, 1 Kings xi. 23, that "Rezon, who fled from Hadadezer king of Zobah, gathered men unto him, and became captain over a band, when David slew them of Zobah; and they went to Damascus, and dwelt therein, and reigned in Damascus;" the beginning of this kingdom must be referred to the latter end of Solomon's reign. And hence the kingdom of Damascus may be considered as rising out of the kingdom of Zobah, or as the same kingdom, which formerly had Zobah, and afterwards Damascus, for the seat of its king.

No. 343. LAND OF ISH-TOB.—South of the kingdom of Zobah seems to have been the land of Ish-tob, adjoining mount Gilead on the east, and bordering on the land of the Ammonites north. This is probably the country called Tob in the history of Jephthah; it being usual for the Hebrews to denote the same place, sometimes by a simple name, sometimes by a compound: [as we might say, *Good's Fields*, for *Good-man's Fields*.] Whether there was any city named Tob or Ish-tob, does not appear.

No. 344. KINGDOMS OF GESHUR AND MAACHAH.—It is highly probable, that Tob lay without the borders of the land of Israel, as it is nowhere said in Scripture to be given to the Israelites; so when we read Josh. xiii. 11—13, that the borders of the Geshurites and Maachathites were given by Moses to the Israelites, seated east of Jordan; "nevertheless, the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and Maachathites dwell among the Israelites unto this day:" it is evident that the cities Geshur and Maachah, capitals of two small kingdoms, lay within the borders of the land of Israel; and consequently on the south of mount Libanus; and so south of the kingdom of Zobah, and west or north-west of the land of Tob. That Geshur and Maachah were capitals of two kingdoms, is evident from mention of the king of Geshur, 2 Sam. iii. 3, and of the king of Maachah, 2 Sam. x. 6. How these two cities or kingdoms lay in respect one to another, is not determined; but certainly they both lay in the north of the half tribe of Manasseh, east of Jordan.

THE SYRIANS OF REHOB, ZOBAB, GESHUR, AND MAACHAH.—From what has been said, it appears that Zobah and Damascus lay without the borders of the land of Canaan, and within the borders of Aram or Syria, and therefore, there is no difficulty as to the inhabitants being called Syrians of Zobah, and Syrians of Damascus. But it seems certain, that Rehob or Beth-rehob, lay within the land of Canaan; and therefore it may be asked, why the inhabitants thereof were called Syrians (and not rather Canaanites) or Rehob of Beth-rehob. The most probable reason seems to be, either that the descendants of Aram (Syrians) did in process of time dispossess the Canaanites, the original possessors of this tract; or that the then inhabitants, though Canaanites, yet were in confederacy with the Syrians, or tributaries to them, and so esteemed by the Israelites as Syrians. It seems evident from Scripture, that the river Jordan was the eastern boundary of the land of Canaan; and it is very possible, that the tract lying north-east thereof, was planted by descendants of Aram; and therefore the people of Maachah are properly styled Syrians of Maachah; also Geshur may properly enough be said to be in Syria, 2 Sam. xv. 8.

No. 345. OF HELAM.—To return to the History. The king of the Ammonites having put an affront of the highest nature on the servants of David, and war ensuing, the Ammonites, with the Syrians their confederates, were vanquished by the Israelites. Notwithstanding which Hadadezer king of Zobah, the chief of the confederates, resolved to try a second battle. The two armies engaged at a place called Helam, east of Jordan, 2 Sam. x. 16, 17, in which engagement the Syrians received so great an overthrow, that (ver. 19,) “the Syrians feared to help the children of Ammon any more.” This Helam is probably thought to be Alamatha, mentioned by Ptolemy in the region of Trachonitis.

After this, Rabba, the capital of the Ammonites was taken by David, in the siege whereof Uriah was slain. Which being contrived by David, in order to conceal his wicked practices with Uriah's wife, it pleased God to punish David, notwithstanding his repentance, with great temporal afflictions through the remaining part of his life. Hence we read, chap. xiii. of his son Amnon being killed by another of his sons, Absalom, for violating his sister Tamar; but Absalom fled to Talmi king of Geshur, his grandfather. For 2 Sam. iii. 3, we are told that Absalom was son of David by Maacha, daughter of Talmi king of Geshur.

No. 346. OF TEKOAH.—After some years, Absalom is brought again into the presence of his father king David, by means of Joab; who employed a woman of Tekoah, noted for wisdom or cunning. Tekoah is situated south of Bethlehem, about nine miles, as Mr. Maundrel tells us, who saw it from Bethlehem. It was one of the cities fortified by Rehoboam on the revolt of the ten tribes. It gave name to an adjoining wilderness, famous for a signal overthrow there given to the Ammonites, Moabites, and Edomites, in

the reign of Jehoshaphat, 2 Chron. xx. 20. The city itself was the native place of the prophet Amos, Am. i. 1.

No. 347. OF ENROGEL.—Absalom had not been long received into favour, ere he formed a great conspiracy against his father; insomuch that David was forced to quit Jerusalem, and to withdraw to Mahanaim, east of the Jordan, probably a place of great strength. In the history hereof we have mention, chap. xvii. ver. 17, of Enrogel, a place not far from Jerusalem, east or north-east, lying in the confines of the two tribes of Judah and Benjamin, as appears from Josh. xv. 7; xviii. 16.

No. 348. WOOD OF EPHRAIM.—The battle between the armies of David and Absalom was fought in the wood of Ephraim, chap. xviii. ver. 6. Which is undoubtedly to be understood, not of any wood lying in the tribe of Ephraim, west of Jordan (for Absalom as well as David were passed over Jordan, chap. xvii. 24,) but of some wood lying east of Jordan, and so named on some other account, perhaps as lying over against the tribe of Ephraim.

No. 349. OF ROGELIM.—Rogelim, the dwelling-place of Barzillai, famous for his loyalty and affection to David, is nowhere else mentioned, and therefore it is uncertain in which of the tribes east of Jordan it was situated. But certainly it lay near mount Gilead, and so either in the half tribe of Manasseh, or else in the tribe of Gad. Barzillai is expressly styled a Gileadite, chap. xvii. ver. 27.

No. 350. OF ABEL-BETHMAACHAH.—After this, Sheba, a man of mount Ephraim, made a party against king David, and sought refuge in Abel-bethmaachah; where he was beheaded by the inhabitants. This city is placed by Jerome in the way from Eleutheropolis to Jerusalem, and so in the tribe of Judah. But this seems not agreeable to the circumstances of this transaction; and it appears much more probable, that this city was situated in the north of the land of Israel, in Naphtali: for here we find a city of this name, taken by Benhadad king of Syria, 1 Kings xv. 20, and afterwards by the king of Assyria, 2 Kings xv. 29.

No. 351. OF GOB.—In chap. xxi. ver. 18, 19, we read of two battles between the Israelites and Philistines at Gob. This place being nowhere else mentioned, its situation is uncertain, except what may be inferred from the parallel place, 1 Chron. xx. 4, where these battles are said to be fought at Gezer. So that either Gob and Gezer were the same place, or else (which seems more likely) were neighbouring places; and the battles fought between them, or near them, might be indifferently termed, battles at Gob or at Gezer.

This second book of Samuel concludes with an account of David's commanding Joab and others to number the Israelites. In order whereto, they "passed over Jordan, and pitched in Aroer, on the right side of the city, that lies in the midst of the river of Gad, and towards Jezer. Then they came to Gilead, and to the land of Tahtim-hodshi: and they came to Dan-jaan, and about to Zidon,

and to the strong hold of Tyre, and to all the cities of the Hivites, and the Canaanites; and they went out to the south of Judah, even to Beersheba, chap. xxiv. ver. 5—7.

No. 352. OF AROER; THE CITY IN THE MIDST OF THE RIVER.—The city of Aroer, we learn from several texts, Deut. ii. 36; iii. 12, and iv. 48; and Josh. xii. 2, and xiii. 9, 16, and 2 Kings x. 33; was situated on the bank of the river Arnon; and Josh. xiii. 25, it is said to be before Rabbah (either Rabbah the chief city of the Ammonites, or, as some think, Ar the chief city of the Moabites), and it appertained to Gad, Numb. xxxii. 34. In conjunction with this Aroer, a city is several times mentioned, Deut. ii. 36, as the city that is in the river; and Josh. xiii. 9, 16, the city that is in the midst of the river. Commentators are divided as to the import of these expressions; some think, the city in the river was a distinct city from Aroer; others think they are one and the same, which consisted of two parts, one lying on the bank of the river Arnon, the other lying in the river, or in the midst of the river; that is, on a spot of ground surrounded by the river, or on an island in the Arnon. This last opinion seems to be countenanced, not only from this city in the river being mentioned with Aroer, but also from the very name Aroer. For the Hebrew word ערער, *Aroer*, seems to be compounded of the word עיר, *Ir*, (a city) doubled; importing that Aroer was a double city or, as it were, two cities united. Nor do I know any thing in the Hebrew text, which discountenances this opinion, though it is discountenanced in our translation. What is said of it in the place we are speaking of, seems rather, I think, to favour it. For when we here read, that they pitched in Aroer, on the right side of the city that lies in the midst of the river of Gad, the last clause seems to be added only exegetically, to explain on which side or part of Aroer they pitched; and to import that they pitched in Aroer, namely, on the right side of that part of the city, that lies in the midst of the river of Gad.

OF THE RIVER OF GAD.—Whence by the way it appears, that this river of Gad was probably the river Arnon; so called as rising in the eastern borders of Gad, and running along the same a considerable way, till it came to the south border of the tribe of Reuben.

No. 353. JAZER, AND THE SEA OF JAZER.—From Aroer, the officers sent to number the Israelites, went to Jazer; for so the Hebrew text imports, rather than towards Jazer. This was a considerable city in the tribe of Gad, and probably towards, if not on the east border of it, Josh. xiii. 25. It lay north of Aroer, and so in the way from the south part of Peræa (or the country beyond Jordan), to the north part thereof; which route the officers took. Eusebius and Jerome tell us, it lay ten miles west of Philadelphia, fifteen miles from Heshbon, and at the head of a large river, which running from it fell into the Jordan. And since we have mention made of the sea of Jazer, Jer. xlvi. 32, it is very probably conjectured, that Jazer was situated near a lake, not far from the bot-

tom of the hills east of the tribe of Gad; which lake was named the sea of Jazer, (as the lake of Gennesareth was otherwise called the sea of Galilee); and that the river mentioned by Eusebius and Jerome issued out of this lake.

No. 354. LAND OF TAHTIM-HODSHI.—From Jazer the officers continued their course still northwards to Gilead (which was the north-east part of the land of Israel) and so to the land of Tahtim-hodshi. Which words import (as observed in the margin of our Bible) the netherlands newly inhabited; and therefore by this name may probably be denoted the low country, about the lake Semechon, which lake lay north of the lake of Gennesareth, between it and the head of Jordan, and had much marshy ground about it. Now this marshy tract might probably be improved by draining, and rendered fit for receiving inhabitants, and therefore it might be of late years better inhabited, and receive the name of Tahtim-hodshi.

No. 355. OF DAN-JAAN.—This situation of Tahtim-hodshi, seems to me to receive countenance from the mention of Dan-jaan next to it, in the course of the officers' journey. For this is agreed by commentators to be Dan, lying at the head of the Jordan, and thought to be called Dan-jaan, from its neighbourhood to the woods of Libanus.

From Dan-jaan the officers came to Zidon, and so to Tyre, continuing southwards to Beersheba, frequently mentioned as the most southern extremity of the land of Israel, as Dan is the most northern. From hence we learn the course of these officers. They went from Jerusalem, first to the south, beyond Jordan; thence they proceeded to Gilead, the north-east parts beyond Jordan; then they went along the north parts of the land of Israel, from Gilead, by Dan, and so to Zidon, the north-west city of the land of Canaan; then turning southwards they came to Beersheba, and thence to Jerusalem at the end of nine months and twenty days. And the number reported to the king was eight hundred thousand men that drew the sword in Israel, and five hundred thousand men in Judah.

THRASHING FLOOR OF ARAUNAH.—God being offended at David's numbering the people, without an offering by way of acknowledgment, sent a pestilence upon Israel, of which there died from Dan to Beersheba, seventy thousand men. But David, by the advice of the prophet Gad, went up and reared an altar to the Lord, in the threshing-floor of Araunah the Jebusite, where the destroying angel stayed his hand; there David offered burnt-offerings and peace-offerings; and the Lord was entreated for the land, and the plague was stayed. This threshing-floor of Araunah, it is agreed by the learned, was on mount Moriah, whereon Abraham anciently sacrificed Isaac, and whereon Solomon afterwards built the temple. *Vide* No. 330.

CHAPTER III.

OF SUCH PLACES AS ARE MENTIONED IN THE FIRST BOOK OF KINGS,
AND NOT SPOKEN OF BEFORE.

SOLOMON ANOINTED KING AT GIHON.—The first book of Kings begins with an account of David's being grown old; and his then eldest son Adonijah setting himself up for king, and making a great entertainment for his party near Enrogel. News whereof being brought to David, he ordered his son Solomon to be anointed king at Gihon. No. 334.

No. 356. OF ANATHOTH.—After David's death, Solomon ordered Abiathar the priest, who had sided with Adonijah, to retire from Jerusalem to Anathoth, his own city, one of the cities of Benjamin, given to the sons of Aaron; and, as Eusebius and Jerome tell us, only three miles from Jerusalem; north, as Jerome says, comment Jer. i. 1, where we learn that the prophet Jeremiah was of this same city.

No. 357. OF TIPHSAH, AND THE EXTENT OF SOLOMON'S DOMINION.—Solomon having sacrificed at Gibeon, and preferring wisdom before other things, God gave him not only "wisdom," but also "riches and honour, so that there was not any among the kings like unto him all his days," chap. iii. 1—13. Accordingly, we are informed, chap. iv. ver. 21, that "Solomon reigned over all kingdoms, from the river (Euphrates) unto the land of the Philistines, and unto the border of Egypt;" or, as it is expressed, ver. 24, "He had dominion over all on this side the river (i. e. west of the Euphrates) from Tiphseh, even to Azzah." Where, as by Azzah is denoted Gaza, a city in the south-west corner of the land of Israel, (No. 288,) so Tiphseh is very probably thought to be Thapsacus, a considerable city on the Euphrates, frequently mentioned by heathen writers. There is mention, 2 Kings xv. 16, of a Tiphseh, which Menahem, then king of Israel, smote: but this must be different from the Tiphseh here mentioned, and must, according to the circumstances of the story, lie not far from Tirzah, west of the Jordan, in the land of Israel.

No. 358. OF SOLOMON'S TEMPLE.—That this temple was a most noble and magnificent structure, cannot be rationally doubted, since we learn, 1 Chron. xxviii. that it was built by Solomon according to the pattern which God had given David for that purpose. "Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat; and the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about," &c. "All this, said David, the Lord made me to understand in writing by his hand upon me, even all the works of this pattern." 1 Chron. xxviii. 11—19.

As God was pleased thus to impart to David a pattern whereby the temple was at first to be built; so the measures of the parts of the temple, Ezekiel, chap. xl. &c. are supposed by Villalpandus, to have been agreeable to the pattern first given.

The measures of the parts of the temple are expressed in Ezekiel, by cubits and reeds: of which Villalpandus supposed that sixteen measuring reeds were equal to a hundred cubits; consequently, one measuring reed was equal to six cubits and a quarter. Wherefore, supposing these cubits to be the same with those whereby the measures of the Ark of Noah are described by Moses in Genesis, (and this is most probable, as Divine wisdom was the designer of the ark as well as of this temple), and consequently supposing, with bishop Wilkins, and other learned persons that have written of the ark, the said cubit to be in length a foot and a half; it will follow, that each reed was nine feet four inches and a half, English. According to which calculation, the length of one side of the outermost wall of the temple, was one hundred and twenty-five reeds (the length assigned it by Villalpandus) equal to one thousand one hundred and seventy-two feet nearly. And as the four sides of the outermost wall were of equal length; the whole area, or plot of ground, enclosed by this wall was a square, containing about one million three hundred seventy-three thousand, two hundred and eighty feet square; about thirty-one acres and a half.

In like manner, supposing with Villalpandus, that the second wall, which enclosed what was esteemed the outermost court of the temple (for the ground enclosed by the outermost wall, of the foregoing paragraph, was not esteemed one of the courts), and which by Villalpandus is called the court of the Gentiles; supposing, I say, the wall of this outermost court to have been one hundred and ten reeds on each side, each side exceeding one thousand and thirty-one feet in length.

Lastly, supposing with Villalpandus the length of each side of that wall which encompassed what was called the outer court, or court of Israel (because only Israelites, or such as observed the whole Mosaic law, could enter it), to have been eighty reeds long on each side, each side was seven hundred and fifty feet in length.

No. 359. LAND OF CABUL.—In chap. ix. ver. 10—13, we read, that “when Solomon had built the house of the Lord, and the king’s house, then king Solomon gave Hiram the king of Tyre (who had furnished Solomon with cedar trees, and with fir trees, and with gold according to all his desire) twenty cities in the land of Galilee.” Which not pleasing Hiram, when he came to see them, he called them the land of Cabul; denoting in Hebrew, *displeasure*, or *dirty*. It is but reasonable to suppose that these cities lay near to Tyre, whereof Hiram was king.

No. 360. OF TADMOR.—In ver. 15—18, among other cities said to be built by Solomon, is mentioned Tadmor in the wilderness, the only one not already spoken of, and therefore is here to be described; which shall be done by an abstract of what is said con-

cerning this place in the Philosophical Transactions for November and December, 1695, from Dr. Hallifax's Letter to Dr. Edward Bernard.

Tadmor, whose remains in ruins demonstrate its once happy condition, may easily be proved to be the same city which Solomon, king of Israel, founded under that name in the desert. Josephus, *Antiq. lib. viii.* says, the Syrians called it in his time, Thadamora; the Greeks, Palmyra. Hence the writer in the Transactions thinks the name Palmyra to be Greek, and not related to the Latin word *Palma* (signifying a palm-tree, said to have abounded in these parts, and therefore thought by others to have given name to this city, the Hebrew *Thamar*, resembling Tadmor, and also signifying a palm-tree). However, the forementioned writer thinks the name Palmyra to be of Greek extraction, from *Palmyos* or *Palmys*, which Hesychius interprets *king father*; or perhaps from Palmytes, according to Hesychius, an Egyptian god.

History is silent as to the fate and circumstances of this city, during the great revolutions in the east. But it may well be supposed, that so advanced a garrison as this was (i. e. being at so considerable a distance from the Holy Land) continued not long in possession of the Israelites; especially, since immediately after Solomon they fell into civil dissension, and were divided into two kingdoms. No doubt but this city submitted to the Babylonian and Persian monarchies, and afterwards to the Macedonians under Alexander, and the Seleucidæ. But when the Romans got footing in these parts, and the Parthians seemed to limit their farther conquests eastward, then was Palmyra (by reason of its situation, being a frontier, and in the midst of a vast sandy desert, where armies could not well subsist to reduce it by force) courted and caressed by the contending parties, and permitted to continue a free state, a mart or staple for trade, for the convenience of both empires.

With these advantages of freedom, neutrality, and trade, for near two centuries, no wonder it acquired a state of wealth answerable to the magnificence of its noble structures. But when the Romans under Trajan had proved themselves superior to the Parthians, (Trajan having taken Babylon, and Ctesiphon, the then seat of the Parthian empire), the Palmyrenes determined to declare for the Romans, by submitting to the emperor Adrian, about A. D. 130, when Adrian made a progress through Syria into Egypt. That magnificent emperor, being delighted with the native strength and situation of the place, was pleased to adorn it. Nor is it unlikely, that many of its marble pillars are his gift, particularly those of the long porticus; for none of their inscriptions are before that date. And it was usual for the Cæsars to present cities, that had obliged them, with marble pillars to adorn their public buildings. These were not far to fetch, the neighbouring mountains affording marble quarries. But the magnitude of the porphyry columns is indeed very remarkable, considering how far those vast stones must have been brought by land-carriage to this place; no other quarries being known but those of Egypt, about midway

between Cairo and Syene, between the Nile and the Red Sea. The stone is very valuable for colour and hardness, and the quarries furnished blocks of any magnitude.

From the time of Adrian to that of Aurelian, about one hundred and forty years, this city continued to flourish and increase in wealth and power, to that degree, that when the emperor Valerian was taken prisoner by Sapore's king of Persia, Odenathus, one of the lords of this town, was able to bring a powerful army into the field, to recover Mesopotamia from the Persians, and to penetrate as far as their capital city, Ctesiphon. Whereby he rendered so considerable a service to the Roman state, that Gallienus, son to Valerian, thought himself obliged to give him a share in the empire. But, by a strange reverse of fortune, this honour and respect to Odenathus occasioned the sudden ruin and overthrow of the city. For he and his elder son being murdered by a kinsman, and dying with the title of Augustus, his wife Zenobia, in right of her son Waballathus, then a minor, assumed the government of the east, and conducted it to admiration. And when, soon after, Gallienus was murdered by his soldiers, she grasped the government of Egypt, and held it during the short reign of the emperor Claudius Gothicus. But Aurelian coming to the imperial dignity, refused the title of Augustus to this family, though he was content they should hold under him as Vice-Cæsar.

But nothing less than a share of the empire satisfying Zenobia, and Aurelian persisting not to have it dismembered, he marched against her, and having in two battles routed her forces, he shut her up, and besieged her in Palmyra. The besieged, finding their great resistance unavailing against the resolute emperor, yielded the town; and Zenobia flying with her son, was pursued and taken. Aurelian spared the city, and leaving a small garrison, marched for Rome with his captive. But the inhabitants believing he would not return, again asserted their independence, and slew the garrison he had left in the place. Aurelian hearing of this, though already arrived in Europe, with his usual fierceness speedily returned; and, collecting a sufficient army by the way, he again took the city without any great opposition, and put it to the sword, with an uncommon cruelty (as he himself confesses in a letter extant in Vopiscus), and delivered it to the pillage of his soldiers. It is observable, that none of the Greek inscriptions is after the date of this calamity, about A. D. 272, after it had been nine or ten years the seat of the empire of the east, not without glory.

Though this city was so severely punished by Aurelian, yet it is certain that he did not burn it, or destroy its buildings. The words used by Zofimus on this occasion seem only to relate to his demolishing the walls and defences of the place. And the emperor's own letter, extant in Vopiscus, shews that he spared the city itself; and reinstated the beautiful temple of the Sun, which had been plundered by his soldiers. However, the damage sustained was never retrieved by this city; nor did it make any figure in history after it. Yet a Latin inscription found there seems to intimate that

Dioclesian restored the walls within thirty years after. About A. D. 400, it was the head-quarters of the first legion of the Illyrians; and though Stephanus gives it no better title than that of a garrison, yet it appears to have been an archbishop's see, under the metropolitan of Damascus.

We have no authority to say in what age, or by what hand, it was reduced to its present miserable condition. Probably it perished long since in the obscure ages, during the wars of the Saracens. It is about six easy days journey from Aleppo.

It may not be amiss to notice one general remark made by Dr. Hallifax, in reference to the inscriptions on almost all the pillars of the great piazza. That from these inscriptions it may be collected, that as the state, the senate, and people, did sometimes honour those who had been in public trust, with inscriptions; so private persons had liberty to do the same for their friends. Whence it appears also, that they esteemed it very honourable, to have their memories preserved after this manner. As a further instance hereof, the Doctor notices another pillar, on which was an inscription, mentioning several names, but without particularizing what they did to deserve that honour: which is something strange, unless we suppose, it was a prevailing vanity in these eastern countries, thus to endeavour to eternize their names. An instance whereof we have in Scripture, in Absalom's setting him up a pillar, 2 Sam. xviii. 18, and before him, in Saul, 1 Sam. xv. 12.

It remains now only to add one remark of my own, in relation to a vast plain, which, the Doctor tells us, stretches south of Tadmor, beyond the reach of the eye. In this plain, adds he, you see a large valley of salt, affording great quantities thereof; about an hour's distance from the city. And this more probably is the valley of Salt, 2 Sam. viii. 13, where David smote the Syrians, and slew 18000, than another which lies but four hours from Aleppo, and has sometimes passed for it. Now though the Doctor's observation is true enough, that this valley by Tadmor is more probably the valley of Salt, 2 Sam. viii. 13, than that which lies not far from Aleppo; yet it appears from what has been above said, No. 338, that neither the one nor the other is the valley mentioned in that text, but another lying near the Salt Sea, and the land of Edom; Aram, (the Syrians) being a corrupt reading, for Edom or the Edomites as is there shewn. Since my penning the section concerning the valley of Salt mentioned in Scripture, I have observed a passage in Mr. Maundrel's Journey from Aleppo to Jerusalem, wherein he tells us, we found the plain (near Jordan) very barren, as we passed along it, producing nothing but a kind of samphire, and other such marine plants. I observed in many places of the road, where puddles of water had stood, a whiteness upon the surface of the ground; which, I found to be a crust of salt, caused by the water to rise out of the earth, in the same manner as it does every year in the valley of salt near Aleppo, after the winter's inundation. These saline efflorescences I found at some leagues distance from the Dead Sea, which demonstrates that the whole valley must be

all over plentifully impregnated with that mineral. What Mr. Maundrel here says, relates to the north end of the Salt Sea; but no doubt, the same holds true as to the southern parts on the same sea, near to the land of Edom.

I conclude the account of Tadmor with observing, that, as to the nature of its soil, it might be considered as seated in an island, or spot of fertile land, surrounded by a sea, or vast tract of barren land. Such spots, Strabo tells us, were frequent in Lybia or Africa, and by the Egyptians were called Oases. As to the geographical situation of (Tadmor or) Palmyra, Ptolemy places it in the latitude of Tripoly, on the coast of Syria, four degrees more easterly; and he makes it the capital of sixteen cities in Syria Palmyrena, whereof Alalis, Danaba, and Evaria, were afterwards bishops' sees. Pliny places it 203 miles from the nearest coast of Syria, and 337 miles from Seleucia upon Tigris, near Bagdat. Josephus places it one day's journey from the Euphrates, and six from Babylon; which must be understood of a horseman's journey, of about sixty miles. Ptolemy also mentions a river running by Palmyra, which did not appear to our travellers, unless a channel, wherein they were overflowed by rain-water, was its bed: which may possibly convey a constant stream in winter, or the rainy season. But this (as the rivers of Aleppo and Damascus at this day) is described by Ptolemy, as imbibed by the thirsty earth of the deserts.

No. 361. OF EZION-GEBER AND ELOTH.—In chap. ix. ver. 26, we are informed, that “Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom.” In 2 Chron. viii. 17, we are told, that Solomon himself “went to Ezion-geber, and to Eloth, at the sea-side in the land of Edom.” In Numb. xxxiii. 35, we read, that one of the encampments of the Israelites was at Ezion-geber; and Deut. ii. 8, Moses reminds the Israelites, that “when they passed by from the children of Esau, through the way of the plain from Elath and Ezion-geber, they turned and passed by the way of the wilderness of Moab.” In these texts, these places are first mentioned in Sacred History. And as from hence it might be inferred, that Ezion-geber and Eloth were neighbouring places, and both near to the land of Edom; so from the texts in relation to Solomon, it is evident, that they were not only adjoining cities, but both situated in the land of Edom; and, consequently, that the land of Edom extended to the shore of the Red Sea. That Ezion-geber was a sea-port, is clear, it being said here, 1 Kings ix. 26, expressly, that Solomon made a navy of ships in Ezion-geber; and chap. xxii. ver. 48, that the ships, which Jehoshaphat made, were broken at Ezion-geber. That Elath, or Eloth, was a sea-port, is not so evident from Scripture; but what is said of Solomon's going to Eloth, as well as to Ezion-geber, 2 Chron. viii. 17, seems to favour it. Likewise, particular notice being taken, 2 Kings xiv. 22, of Azariah's restoring Elath to Judah; and 2 Kings xvi. 6, of “Rezin king of Syria recovering Elath to Syria, and driving out the Jews from Elath.” This shews that Elath was a place of importance; and

it was so, most probably, on account of its being a port or haven; since it, as well as Ezion-geber, is expressly said, 2 Chron. viii. 17, to be on the sea side. This is further confirmed by our finding a bay of the Red Sea, called in the Heathen writers, the Elamitick or Elanitick Bay, without doubt, taking this name from a port on it, named Elama or Elana; very probably the Scripture Elath or Eloth. Eusebius and Jerome tell us, that it was in their day called *Æla*; that from thence vessels set sail for the Indies and Egypt; and that here was placed the tenth Roman legion; which further shows it to be a place of consequence. As for Ezion-geber, or Ezion-gaber, Eusebius and Jerome tell us, that in their time it was thought to be the same called Asia, as it is in the Greek of Eusebius; or Essia, as it is in the Latin of Jerome.

No. 362. OF SHEBA.—In the beginning of chap. x. we have an account of the queen of Sheba's visit to Solomon. The learned are divided as to the situation of this Sheba, some placing it in Africa, others in Arabia. The oldest writer of the former opinion is, I think, Josephus, the Jewish historian; and Bochart plainly intimates, that others, who have since embraced this opinion, have done it solely on Josephus's authority, without duly considering what may be said against it. I shall not trouble the reader with all the errors observed by Bochart, in the account given us of this queen by Josephus; it will suffice to take notice here of two or three of the most palpable. Josephus makes this queen of Sheba, who came to Solomon, to reign over both Ethiopia and Egypt; whereas it is evident from Sacred History, that in the time of Solomon, there reigned over Egypt that Pharaoh, whose daughter Solomon married; and Shishak, who, not long after the death of Solomon, made war on Rehoboam, son of Solomon. Again, Josephus says, this queen was called the queen of Sheba, from her capital city. For, says he, the metropolis of the Ethiopians was called Saba, before Cambyses had named it Meroe, from his sister. Whereas other historians tell us, that Cambyses built Meroe, and named it from his mother. I shall now add two or three observations, in proof that the queen of Sheba was queen of a country so named, situated, not in Ethiopia in Africa, but in the south of Arabia Felix. And first, Bochart observes, that the kingdom of Sheba was usually called by the Orientals, the south country, or kingdom of the south. Whence it follows, that our Blessed Saviour spake according to the common mode, when he called the queen of Sheba, queen of the south. 2dly. The queen of Sheba in Arabia Felix, may be truly said to come from the utmost parts of the earth, i. e. utmost parts of Arabia southward: whereas the Ethiopians in Meroe had several nations more south than their country. 3dly. Arabia Felix abounded more with gold and spices, which were brought by that queen to Solomon, than Ethiopia. And lastly, It is related, that women reigned over these Sabæans, as well as over the Ethiopians.

DIVISION OF ISRAEL INTO TWO KINGDOMS.—Solomon being dead, presently after Rehoboam's accession to the throne, the tribes of

Israel were divided into two distinct kingdoms, ten tribes setting up Jeroboam, son of Nebat, for their king; but the other two tribes, Judah and Benjamin, adhering to the house of David. It is indeed said, chap. xi. ver. 11, 12, that God foretold Solomon, that for his sins he would rend the kingdom out of the hands of his son; howbeit, not all the kingdom, but that he would reserve one tribe to his son, for David's sake, and for Jerusalem's sake. Accordingly, ver. 32, Abijah the prophet acquaints Jeroboam, that as God had decreed ten tribes to him, so he had decreed to Solomon's successors, "one tribe for his servant David's sake, and for Jerusalem's sake, the city which he had chosen out of all the tribes of Israel." It being thus said, in these two texts, that God would give one tribe to the descendants of Solomon, and it being plain from chap. xii. ver. 21, 23, that two tribes, Judah and Benjamin, did adhere to Rehoboam; and 2 Chron. xi. 12, that he had Judah and Benjamin on his side; there seems at first view to be some disagreement between these texts; which commentators have endeavoured to reconcile after various manners. But whoever considers the phrase used in those texts, where one tribe is said to be reserved to the house of David, will find, that thereby is plainly enough denoted, the adherence of two tribes. They in short imply, that to the house of David should be reserved one tribe for David's sake, and one tribe for Jerusalem's sake, viz. Judah for David's sake, who was of that tribe; and Benjamin for Jerusalem's sake, that city being in that tribe, Josh. xviii. 28. As this exposition is easy, and removes every appearance of disagreement, so it is confirmed, expressly by the Seventy, 1 Kings xi. 32, and by the original itself, when it says, that only ten tribes were given to Jeroboam; for thence it plainly follows, that the other two were reserved to the house of David.

Again, though it be said, that ten tribes were given to Jeroboam, yet this is not to be so strictly understood, as if every city appertaining to these ten tribes did fall off to Jeroboam. For the contrary expressly appears, 2 Chron. xi. 10, where, among the cities which Rehoboam built for defence, are mentioned Zorah and Ajalon, which were allotted to the tribe of Dan, Josh. xix. 41, 42. And of the people, it is expressly said, 2 Chron. xi. 13—17, that "the priests and the Levites that were in all Israel (i. e. in all the tribes that fell off to Jeroboam) resorted to him (i. e. Rehoboam) out of all their coast. For the Levites left their suburbs and their possessions, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord. And after them, out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem to sacrifice unto the Lord God of their fathers." And this gives light to the true meaning of 1 Kings xii. 17, where it is said, "but as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them," meaning, that Rehoboam reigned, not only over Judah and Benjamin, but also over such of the other ten tribes as, adhering to the service of the true God, came and dwelt in the cities of Judah.

For on the division of the kingdom, as the tribes of Judah and Benjamin and what other towns appertained to the house of David, was named the kingdom of Judah, and the king thereof was styled the king of Judah; so the other ten tribes were named Israel, their country the kingdom of Israel, and their king the king of Israel.

CAPITALS OF THE KINGDOM OF JUDAH, AND KINGDOM OF ISRAEL.
—As to the capital of these two kingdoms, Jerusalem continued the capital of Judah. But the capital or regal city of Israel was at first Shechem. For we read, 1 Kings xii. 25, that Jeroboam “built Shechem in mount Ephraim, and dwelt there.” That he did also sometime reside at Tirzah, is evident from chap. xiv. ver. 17: but whether he made it his constant or chief residence in his latter days, so that the regal seat may be said to be translated thither from Shechem, is doubtful. Certain it is, from chap. xv. ver. 33, that Baasha (who slew Nadab, son of Jeroboam, and succeeded him) made Tirzah his regal city. And it appears from chap. xvi. 8—23, that it so continued, during the reigns of Elah, son of Baasha, of Zimri, and of Omri: which last reigned six years in Tirzah; and then he bought the hill Samaria of Shemer, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, (Shemeron, or) Samaria. And this was the regal or capital city of the kingdom of Israel, not only during Omri’s reign, but under all his successors, even till the kingdom of Israel was terminated by the conquest of the king of Assyria.

No. 363. THE LUBIM. No. 364. THE SUKKIIM. No. 365. ETHIOPIANS, OR CUSHITES.—In chap. xiv. ver. 25, we read, that in the fifth year of Rehoboam, Shishak king of Egypt came up against Jerusalem. And 2 Chron. xii. 1—4, we are further informed, that this judgment came upon Rehoboam, because he forsook the law of the Lord; and also, that “the people were without number, that came with Shishak out of Egypt: the Lubim, the Sukkiim, and the Ethiopians.”

By the Lubim, it is generally agreed among the learned, are meant the Libyans, adjoining to Egypt. And not only the affinity of the names confirms this opinion, but also the signification of the Hebrew word derived from a root, which denotes to thirst, and very expressively describes Lybia or Africa; that being a very thirsty, i. e. dry, or sandy country. The Hebrew Sukkiim, is derived from a word, which denotes either a tent (whence the name Succoth is given to the place where Jacob pitched his tents, Gen. xxxiii. 17.) or else, a cave. Hence the learned are not agreed, whether by the Sukkiim here are to be understood the Troglodytæ, a people in the parts of Africa adjoining Egypt southwards, and so called by the Greeks as living in caves; or else the Scenitæ, or Bedowens, a people in Arabia Petræa, adjoining Egypt, and so called by the Greeks as living in tents; better known to these parts of the world by the name of Saracens.

The last people mentioned in this place, and called by our translation, in conformity to the Septuagint, Ethiopians, are denoted

in the Hebrew by the name of Cushim; being descendants of Cush; and thereby are most probably denoted the inhabitants of other parts of Arabia, besides that inhabited by the Sukkiim, if thereby were denoted the Scenitæ, or Saracens. That by the Cushim here mentioned cannot with any probability be understood the Ethiopians in Africa beyond Egypt, is confirmed by the account, chap. xiv. 9—15, of their invading Judah in the days of Asa, under Zerah their king. At which time "the Lord smote the Cushim; and Asa, and the people that were with him pursued them unto Gerar; and the Ethiopians were overthrown, and they (i. e. Asa and his people) smote all the cities round about Gerar," &c. Whence it plainly follows that these Cushim inhabited the parts adjoining to Gerar; and consequently, not African Ethiopia, but Arabia.

No. 366. RAMAH, IJON, ABEL-BETH-MAACHA, &c.—In chap. xv. ver. 16—22, we read, that "Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah." But Asa by great presents prevailed on Benhadad king of Syria, to invade Israel; and the Syrian army "smote Ijon, and Dan, and Abel-beth-maacha, and all Cinneroth, with all the land of Naphtali. Hereupon, Baasha left off building of Ramah; and king Asa made a proclamation throughout all Judah, and they took away the stones of Ramah, and the timber thereof, and king Asa built with them Geba of Benjamin and Mizpah." The circumstances mentioned make it almost unquestionable, that the Ramah here spoken of is Ramah near Jerusalem, in the tribe of Benjamin. By Baasha's building it, is probably to be understood his fortifying it; the materials whereof were carried away by the men of Judah to build, i. e. to fortify Geda and Mizpah, two other cities of Benjamin. The design of Baasha in fortifying Ramah, that he might not suffer any to go out or come in to Asa king of Judah, probably alludes to what is related 2 Chron. xv. 8, 9, where we learn, that Asa had taken some cities in mount Ephraim, and that the people came over to him out of Ephraim, and Manasseh, and Simeon, in abundance. The cities Ijon and Abel-beth-maacha, being mentioned with Dan, and the country of Cinneroth, and the land of Naphtali, it is not doubted, but they lay in the northern parts of the kingdom of Israel, though their situation cannot be more particularly assigned from Scripture.

No. 367. OF GIBBETHON.—At ver. 27, we read, that when Baasha smote Nadab, son of Jeroboam, this latter was besieging Gibbethon, which belonged to the Philistines. This city is reckoned, Josh. xix. 44, among the cities allotted to Dan; it was also assigned as a Levitical city in that tribe. Wherefore, either the Israelites had never expelled the Philistines out of it; or the Philistines had recovered it. It seems to have been a strong place; as the siege seems to have lasted from before the death of Nadab, during the reign of Baasha, till the death of his son Elah, by

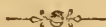
Zimri, and the revolt of Omri against Zimri. For "the people were encamped at Gibbethon; and the people that were encamped heard say, Zimri has conspired and slain the king: wherefore all Israel made Omri, captain of the host, king over Israel that day in the camp." Chap. xvi. ver. 15, 16.

NO. 368. OF SAMARIA, CAPITAL OF THE KINGDOM OF ISRAEL.—Omri, being made king, abandons Gibbethon, to besiege Tirzah; he takes it, and reigns there six years. After which he removes his regal seat to Samaria, a city which he built from the ground, on a hill bought of one Shemer, from whom he called the city by the name of Shemer-on, or Samaria. This city continued the regal, or capital city, of the kingdom of Israel, while that kingdom lasted. And hence Samaria is often used by the Sacred writers of the Old Testament, to denote the whole kingdom of Israel. It was first besieged by Benhadad king of Syria, and reduced to so great extremity, that the head of an ass was sold for eighty shekels of silver, which is computed by some at ten pounds sterling: however, the city was then miraculously delivered, according to the prediction of the prophet Elisha. It was afterwards taken by Salmanassar king of Assyria, after a siege of three years. This prince carried away the Israelites, or ten tribes, captive, and in their stead, sent a colony of divers nations; who patched up a religion out of the Jewish, and their own heathenish rites. In the time of the Maccabees, this city was taken by one of that family, and ruined. Herod the Great, pleased with the situation of it, rebuilt it in a stately manner, adorning it with fine marble pillars, and other sculptures, which are in great abundance found among the rubbish. He enclosed it also by a strong wall, and beautified it with a temple. In honour of Augustus Cæsar, he named it Sebaste, the Greek word Sebastos, answering to the Latin Augustus. Herod Agrippa obtained this city of the Roman emperor Caligula; by siding with the Romans against the Jews under Vespasian, it avoided the calamity of that country. But afterwards, adopting other politics, their inhabitants were, with other Jews, extirpated from Palestine by the emperor Adrian, and the city has since gone to decay. It is conjectured, by Brochard, who traced the ruins of it, to have been larger than Jerusalem. John the Baptist is said to be buried here. It was in the time of the Christian emperors an archbishop's see; but now it has only a few cottages, and convents inhabited by Greek monks.

NO. 369. THE BROOK CHERITH.—The following part of the first book of Kings (viz. from chap. xvi. ver. 28, to chap. xxii. ver. 40.) contains the history of Ahab, son of Omri, and king of Israel, intermingled with the history of the prophet Elijah. The first place that occurs here, and has not yet been mentioned, is the brook Cherith, said, chap. xvii. ver. 3, to be before Jordan. From which nothing can be well inferred, but that this brook ran into Jordan. Whether it lay on the east or west side of Jordan is not agreed. Eusebius, or at least Jerome, places it beyond Jordan, on the east: but others agree in placing it on the west; because it is

said, ver. 3, by God to Elijah, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan." Where the expression, "turn thee eastward," seems to imply, that Elijah was on the west side of Jordan: for, had he been on the east side, then to have gone to a river that ran on that side into Jordan, would have been to have turned westward. This brook is assigned by Adrichomius to the confines of Ephraim and Benjamin.

No. 370. OF ZAREPHATH.—Zarephath (chap. xvii. ver. 9.) which belonged to Zidon, is in the New Testament (Luke iv. 26.) called Sarepta.



CHAPTER IV.

PLACES MENTIONED IN THE SECOND BOOK OF KINGS, AND NOT SPOKEN OF BEFORE.

THE second book of Kings begins with an account, how Moab, that was tributary to the king of Israel, rebelled against Israel, after the death of Ahab; how Ahaziah, son of Ahab, sent to inquire of Baal-zebub, the god of Ekron, concerning his recovery from the disease which then afflicted him; and the actions of consequence, by the prophet Elijah, whose removal into heaven is related chap. ii. All the places mentioned in these chapters have been noticed before.

From chap. ii. to chap. xiii. we have the history of Elisha the prophet, after the death of Elijah, whom he succeeded, to his own death, inserted among the histories of the kings of Judah and Israel. In chap. iii. we are informed, that Jehoram (a son of Ahab, who succeeded his brother Ahaziah, who left no issue), joined by Jehoshaphat king of Judah, went against Moab, in order to reduce it to subjection. And ver. 8, 9, we are particularly informed, that they went the "way through the wilderness of Edom, and fetched a compass of seven days' journey." Whereby is denoted, that they avoided the most direct way to Moab, which lay over Jordan, and through the tribe of Reuben, or south part of the country beyond Jordan; and fetched a compass through the wilderness of Edom, probably on the south-west of the Salt Sea, and so invaded Moab in parts most distant from Israel, and consequently where invasion was least expected.

No. 371. OF BAALSHALISHA.—In chap. iv. ver. 42, we read of a man from Baalshalisha, who brought Elisha twenty loaves of barley, wherewith he fed a hundred men, so that they left thereof. This place is, in the Septuagint, written Bætharisa, which, Eusebius and Jerome tell us, was a town in the borders of Diospolis, about fifteen miles distant from it north, in the country of Thamna; whence it appears to have been situated in mount Ephraim. And this description agrees well enough with the land of Shalisha, 1 Sam. ix. 4, wherein this Baalshalisha probably was situated. For

that land of Shalisha apparently lay in Ephraim: though Jerome will have Shalisha to be the same with Zoar, otherwise called Bela, whither Lot fled; whence some have fancied that Baalshalisha should rather be read Bela-shalisha, as if compounded of Bela and Shalisha. The Chaldee Paraphrast and Arabic Interpreter, render it the south country, which favours the latter opinion, rather than the former; inasmuch as Zoar laid south of Gilgal, where Elisha then was, whereas Ephraim laid north and north-west.

No. 372. OF ZAIR.—In chap. viii. ver. 20, 21, we read, that “in the days of Joram, the son of Jehoshaphat, Edom revolted from under the hand of Judah, and made a king over themselves.” Whereupon “Joram went over to Zair, and smote the Edomites.” From the circumstances of the story, this Zair appears to be near, or in, the land of Edom. It seems by some interpreters to be taken for the same as Seir, whereby the land of Edom is frequently denoted in Scripture; but it is differently written in the Hebrew, and by the Seventy is rendered Sior.

No. 373. OF LIBNAH.—In the following verse, we read, that “then Libnah revolted at the same time.” This is conjectured by some to be different from the Libnah of Judah, often mentioned in the Sacred History: and they will have it to be a city of Edom. But it seems most probable, that it was the city of Judah assigned to the sons of Aaron; and that by the revolting thereof is to be understood, the refusal of the inhabitants to admit the idolatrous worship Joram would have established there, as well as in other places of his kingdom; and that, upon his death, or shortly after, they opened their gates again. And this seems to be confirmed, not only by its being expressly said, 2 Chron. xxi. 10, “The same time also did Libnah revolt from under his hand; because he had forsaken the Lord God of his fathers:” but also by its being said, both 2 Kings viii. 22, and 2 Chron. xxi. 10, only that Libnah revolted, without adding what is just before said of Edom, that it continued to revolt unto this day. This omission seems to imply, that Libnah had ceased to revolt before the time of the Sacred Penman. *Vide* No. 213.

No. 374. OF GUR, AND IBLEAM.—In chap. ix. ver. 27, we read that Jehu being anointed king of Israel, by Divine appointment, and having slain Joram, son of Ahab, he followed after Ahaziah, king of Judah, who aided Joram; and that Jehu’s men slew him at the going up to Gur, which is by Ibleam. Gur is nowhere else mentioned in Scripture; but Ibleam is mentioned in Josh. xvii. 11, and Judg. i. 27. In the former place we read, that Manasseh had in Issachar and Asher, Bethshean and her towns, and Ibleam and her towns, &c. Where, by the expression, in Issachar and Asher, is probably meant in the confines of those two tribes. Some understand *Gur* (or, as it is in the vulgar Latin *Gaver*, i. e. *Gaur*) to be the name of an ascent or hill by Ibleam; and the Seventy render, in the going up to Gai, which is Ibleam, understanding Gai, or Gur, as another name for Ibleam.

No. 375. OF SELA, OR JOCKTHEEL.—In chap. xii. ver. 20, we read, that the servants of Joash, king of Judah, formed a conspiracy, and slew him in Bethmillo, or the house of Millo, which goes down to Silla. In chap. xiv. ver. 7, we are informed that Amaziah, son of Joash, “slew of Edom in the valley of Salt ten thousand, and took Selah by war, and called the name of it Jocktheel, unto this day.” Of the valley of Salt I have before spoken. The word Selah in Hebrew, signifies *a rock*, and exactly answers to the Greek word Petra; and therefore it is not without reason agreed by commentators, that this Selah was the same city with that called by the Greeks and Latins Petra, in Arabia Petræa, thought to be so named from this its chief city: though others rather think, that as this city had its name from its situation on a rock, (compare 2 Chron. xxv. 12.) so the adjacent country was called Arabia Petræa, because it abounded with such rocks, or rocky hills.

JEROBOAM, HOW SAID TO RESTORE THE COAST OF ISRAEL. AND OF GATH-HEPHER.—In ver. 25, of chap. xiv. we are informed, that “Jeroboam, son of Joash, king of Israel, restored the coast of Israel from the entering in of Hamath, unto the sea of the plain, according to the word of the Lord, which he spake by Jonah the prophet, who was of Gath-hepher.” For the entering in of Hamath, *vide* No. 341; and by the Sea of the Plain, is meant the Salt Sea, (otherwise the Dead Sea, and the Asphaltite Lake,) is clear from Deut. iii. 17. Why this king is said to restore these parts, may be gathered from 1 Kings xv. 20, and 2 Kings x. 33. In the former place we read, that Benhadad king of Syria, had “smote Ijon, and Dan, and Abel-beth-maacha, and all Cinneroth, with all the land of Naphtali;” and in the latter place, that Hazael, a succeeding king of Syria, smote all the country beyond Jordan. The only place mentioned in this text, not before described, is Gath-hepher, the birth-place, or at least dwelling-place, of Jonah the prophet. This is expressly said, by Eusebius and Jerome, to be in the tribe of Zabulon; and the latter tells us in his preface to the prophecy of Jonah, that it was two miles from Sephorim, or Diocesaræa, in the way to Tiberias; that it was no great place, and that the sepulchre of Jonah was shewn there in his time. He also further observes, that some confounded this place with Gath, near Lydda, or Diospolis, in the country of the Philistines: whereas Sacred History distinguishes this from that, by the addition of Hopher. Hereby some suppose is denoted, that it lay in a tract of Zabulon, called the land of Hopher, 1 Kings iv. 10, and that the king of Hopher slain by Joshua, Josh. xii. 17, was king of this land. But this is conjecture. On the testimony of Eusebius and Jerome, it seems very probable, that Gath-hepher was the same with Gittah-hepher, mentioned as lying in the eastern coast of Zabulon, Josh. xix. 13.

No. 376. OF KIR, OF ASSYRIA.—In chap. xvi. ver. 9, we read that Tiglath-pileser, king of Assyria, “went up against Damascus, and took it, and carried the people of it captive to Kir.” This place is rendered in the vulgar Latin, *Cyrene*, which cannot be

understood of the city or country in Africa, well known, and frequently mentioned by Greek and Latin writers under the name of Cyrene; as the king of Assyria (at least in those days) had nothing to do with this Cyrene. It must be understood of some city or country in the dominions of the king of Assyria. Accordingly, we find a river Cyrrhus, and cities called Cyropolis, and Cyrena, and Carine, mentioned by writers as lying in these parts; and a part of Media, as is probably thought, called Syromedia, from the Syrians, who were carried captive thither.

NO. 377. OF HALAH, HAVOR, GOZAN, &c., WHITHER THE TEN TRIBES WERE CARRIED CAPTIVE.—In chap. xvii. we have an account of the final captivity of the Israelites or ten tribes, by Shalmaneser, king of Assyria, who is said, ver. 6, to “carry Israel away into Assyria, and to place them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes. In 1 Chron. v. 26, it is said that the king of Assyria brought the Reubenites and Gadites, and half tribe of Manasseh, unto Halah, and Habor, and Hara, and to the river Gozan. That by the river Gozan is here denoted the country about that river, and which by Ptolemy is called Gauzanitis, is extremely probable. Halah may be otherwise written, agreeably to the Hebrew, Chalach; and therefore is very probably thought to denote a country in the north of Assyria, called by Ptolemy, Calacine, or Calacbene. In like manner, Habor may be written, agreeably to the original, Chabor; whence it is probably thought to be the mountain (or mountainous country) between Media and Assyria, called by Ptolemy Chaboras. And lastly, Harah, mentioned 1 Chron. v. 26, is thought by some to denote the same with the cities of the Medes, in 2 Kings xvii. 6, which, they say, is confirmed by the observation, that Media is by the Greeks sometimes called Aria, and the Medes are called Arii, (Herodot. vii. 62, Pausan. in Corinth.) It is certain, that in the east, or south-east parts, not far from Media, we meet with a country called Aria or Ariene.

NO. 378. OF CUTHAH, AND AVAH.—In ver. 24, we are informed, the “king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel.” For Babylon, *vide* No. 53, and for Hamath, *vide* No. 74. I need but remind the reader, that Cuthah here mentioned, was in all probability the same with Cush, which is said by Moses to be encompassed by the river Gihon. What city or country is denoted by Ava, is hard to be determined. We do indeed read, Deut. ii. 23, of the Avim; but in the same text we read, that the Caphtorim, (or Philistines) destroyed them, and dwelt in their stead, long before these times. Nor does it appear, that the king of Assyria was then sovereign of the parts where these Avim are said to dwell. The most probable opinion seems to be that of Grotius, who has observed, that Ptolemy mentions a people of Bactriana, under the name of Avadiæ. It must not be omitted, that the place here

called Ava, seems in all probability to be that called Ivah, chap. xviii. ver. 34; xix. ver. 13.

No. 379. OF SEPHARVAIM.—The Sepharvaim of this passage are very probably conjectured to be the city called Sippbara by Ptolemy, and by Abydenus, the city of the Sippareni. It is called by a plural name in Ptolemy, as well as by a dual in the Hebrew, probably, because a river ran through it, and divided it, as it were, into two cities.

OF ARPAD OR ARVAD.—In chap. xviii. ver. 34, together with the gods of Hamath, and Sepharvaim, and Ivah, we have mention of the gods of Arpad and Henah. Arpad probably denotes the country lying above the land of Hamath, over against which lies the small island, called Aradus by the Greeks and Latins; which name contains in it apparent traces of the Hebrew Arpad, or Arvad. *Vide* Nos. 72, 74.

No. 380. OF HENAH.—As for Henah, I can neither meet with in others, nor imagine to myself any satisfactory account of it. Grotius thinks it might be, perhaps, Ange in Arabia Felix. Others take Henah and Ivah to be names of two idols: but it seems clear from chap. xix. ver. 13, that they were cities. The Chaldee Paraphrast renders them as two verbs. The Syriac and Arabic Interpreters uniformly render, what is Ivah, in our translation, by Avah; and Henah, by Noah.

No. 381. OF REZEPH.—In chap. xix. ver. 12, besides Gozan, and Haran, and the children of Eden, which were in Thelasar, *vide* No. 377, we have mention of Rezeph. Now, since we find in Ptolemy, a Resapha in the Palmyrene, west of the Euphrates; also a Rezipha, in Mesopotamia, east of the Euphrates; it is very probable, that one of these might be the place here called Rezeph; most probably the last, as having the greatest affinity to the letters of the Hebrew word.

No. 382. OF CARCHEMISH.—In the history of the good king Josiah, we have mention of Carchemish by Euphrates, 2 Chron. xxxv. 20. This is probably thought to be the same, called by the Greeks and Latins Circesium.

No. 383. OF RIBLAH.—In 2 Kings xxiii. 33, we read, that "Pharaoh-necoh, put Jehoahaz, son of Josiah, in bands at Riblah, in the land of Hamath." For the land of Hamath, *vide* No. 74. Riblah lay in the land of Hamath; and consequently out of the land of Canaan, contrary to the opinion of some. Hence, others more reasonably suppose it to be Antioch, or else Apamea, or some other city on the river Orontes; on which stood Epiphania, called Hamath in the days of Jerome, and therefore probably thought by him to be the Hamath mentioned so often in Scripture.

OF THE BOOKS OF CHRONICLES, &c.—Thus I have gone through the second book of Kings. The places mentioned in the books of the Chronicles are chiefly the same with those mentioned in the

books of the Sacred History already examined: some few that are mentioned in the Chronicles only, I have inserted into the geography of the book of Kings. As to the following book of Sacred Scripture, the principal places mentioned in them, and of which we have any tolerable knowledge, have also been noticed before; excepting the cities and other places in Persia or Media, or adjoining to the Persian empire, mentioned in the books of Ezra, Nehemiah, Esther, Ezekiel, Daniel, and some others; these therefore shall form the following chapter.



CHAPTER V.

OF PLACES SITUATED IN, OR BORDERING ON, THE ANCIENT PERSIAN EMPIRE, AND MENTIONED IN THE OLD TESTAMENT, BUT NOT SPOKEN OF ALREADY.

No. 384. PERSIA, WHENCE SO CALLED.—The name of Persia does not occur in the Sacred History, before the time of Daniel the prophet, who lived under Cyrus, founder of the Persian empire. This great and famous emperor is said not only to have taught the inhabitants of Persia, properly so called, the art of horsemanship; but also to have published an edict, importing, that it should be esteemed degrading for any native to go on foot, whether his journey were long or short; by this means, enjoining the inhabitants to become horsemen. As the word *Paras*, in the Oriental tongues, denotes a horseman, it is not improbably thought, that on the inhabitants thus universally becoming horsemen, the country and people were denoted by the name of *Paras*, in the days of Cyrus; whereas in former days, both country and people were denoted by the name of *Elam*, a son of *Shem*, who first settled in these parts. From the word *Paras*, the Greeks easily framed the word *Parasis*, *Persis*; and from it the Latins the word *Persia*.

PERSIS, OR PERSIA, PROPERLY TAKEN.—*Paras*, or *Persis*, in its proper acceptation, denoted only one province of the Persian empire, which adjoined the east of *Susiana*, formerly spoken of; and which is still called *Phars*, or *Pharsi-sthan*. But this name also denotes several large provinces, subdued by the Persians, properly so called, which laid chiefly north and east of the province of *Persis*. The extent of the Persian empire, we find, in the days of *Ahasuerus*, was “from *India* even unto *Ethiopia*, over a hundred and seven-and-twenty provinces, *Esth.* i. 1.

OF CUSH OR ETHIOPIA.—The word here rendered *Ethiopia* is *Cush*; which has been largely shewn to denote in Scripture, *Arabia*, not *Lybia* or *Africa*; and therefore, by *Cush* here is probably to be understood the Asiatic *Ethiopians*, i. e. *Arabians* denoted by this name in *Herodotus*. *Vide* Nos. 34, 365, 378.

No. 385. OF INDIA.—The word rendered *India* is, in the original *Hoddu*, or *Hondu*, as it is now read. But most likely, it was for-

merly read Hiddu, or Hindu. From Hindu, the Greeks derived India and Indus; the latter name was given by them to the great river, which has been generally esteemed the eastern boundary of Persia, and the former to the country lying east of that river; called by us the East Indies, to distinguish it from the West Indies, in America, which was unknown to the ancients.

No. 386. OF SHUSHAN.—It is evident from Dan. viii. 2, and Esth. i. 2, that the kings of Persia had a palace in a city called Shushan, which we may well suppose to be the same called by the Greeks Susa, in the province of Susiana, the first province of Persia, east of the Euphrates, or Tigris. This city probably took its name from the abundance of lilies in these parts; (the lily is called Shushan in Hebrew.) As from Sushan, the Greeks called the city Susa; so they called the province it laid in Susiana. The city is reported to have been founded by Tithonus, brother to Priamus king of Troy, and father of Memnon: from whom the citadel was called Memnonium; the palace and walls, Memnonian; and Susa itself, the city of Memnon. But others, for these reasons, conclude the city was built not by Tithonus the father, but by the son himself, Memnon. The walls of this city are said by Cassiodorus, as Heylin relates, to be cemented with gold. It was doubtless, a very great, stately, and rich city. Alexander the Great is said to have found therein fifty thousand talents of uncoined gold, besides wedges of silver, and jewels of inestimable value. It is now nothing but ruins.

No. 387. OF THE RIVER ULAI.—In chap. viii. ver. 2, of Daniel, the prophet describes a vision he had by the river Ulai, which doubtless is that called by the Greeks, Éuleus. That it ran by the city, nay, by the palace, of Shushan, is also clear from this text. It is said to be the greatest river of the province of Susiana, and that the Persian kings drank of no other water.

No. 388. OF MEDIA.—North of Persia lay the country called Media, frequently mentioned in Sacred History, in conjunction with Persia; not only on account of their neighbouring situation, but of their being long under the same prince.

No. 389. OF ACHMETHA.—In Ezra vi. 2, we read that there was "found at Achmetha, in the palace that is in the province of the Medes, a roll," &c. The word Achmetha may denote, (as is observed in the margin of our Bible) a coffer; but it is rather taken by the learned for the principal city of Media, called by the Greeks Ecbatana, which is often mentioned in the Apocryphal books of Esdras, Tobit, and Judith. It was built not long after Babylon. For we find, saith Dr. Heylin, that Semiramis, the wife of Ninus, in a war against the Medes, then in rebellion, taking a liking to the place, caused water-courses to be made to it, from the further side of the mountain Orontes, digging a canal through the hills with great labour. Being destroyed by the injury of time, it was re-edified by Deioeces, sixth king of the Medes, and afterwards much beautified and enlarged by Seleucus Nicanor, one of the successors

of Alexander the Great in his Asian conquests. For beauty and magnificence it was little inferior to Babylon or Nineveh. In compass it is said to be one hundred and eighty, or two hundred furlongs; about twenty-four miles. The walls are affirmed in the book of Judith to be seventy cubits high, fifty cubits broad, and the towers upon the gates a hundred cubits higher; all built of hewn and polished stones, each stone six cubits in length, and three in breadth. But this is to be understood only of the innermost wall, there being seven walls in all, about it; the internal increasing in height, and each distinguished by the colour of their pinnacles, which was to the eye a most pleasant prospect. It was the ordinary residence of the kings of Persia in summer, as Susa was in winter. The royal palace was about a mile in compass, and built with all the cost and skill a stately edifice required. Some of its beams are said to be of silver, and the rest of cedar, strengthened with plates of gold. Josephus, the Jewish historian, relates, that it was built by the prophet Daniel; which must be understood no otherwise than that he overlooked the work, or contrived the model, by order of Darius the Mede, to whom the building is ascribed by others. Neglected at length by the kings of the Parthian race, it became a ruin.



CHAPTER VI.

OF PLACES MENTIONED IN THE APOCRYPHAL BOOKS.

No. 390. OF THISBE NEPHTALI.—I shall in this chapter notice the more remarkable places mentioned in the Apocryphal books, which have not been spoken of before. I have not observed any place or country mentioned in the Apocryphal books of Esdras, but what has been before noticed: therefore, passing them, we come to the book of Tobit. In chap. i. ver. 2, we read that in the time of Enemassar (supposed to be called, 2 Kings xvii. 3, Shalmaneser,) “king of the Assyrians, Tobit was led captive out of Thisbe, which is at the right hand of that city, which is properly called Nephtali in Galilee.” It is thought, with great probability, that this Nephtali was the same which was otherwise called Kadesh-Nephtali; the principal city of Nephtali in early times. As it was called Kadesh-Nephtali, to distinguish it from other cities called Kadesh; so it is very likely, that it was called Nephtali, as being the most eminent city in the tribe of Nephtali. For it was not only a Levitical city, but also one of the three cities of refuge west of Jordan.

No. 391. OF RAGES.—In ver. 14, is mentioned Rages, a city of Media: probably enough thought to be the Ragau mentioned Judith, chap. i. ver. 15. Nor is the conjecture without foundation, that it was built by Reu, son of Peleg. For not only the sons of Arphaxad (of whom came Peleg, the father of Reu) settled in these and the adjacent parts; but Reu is called by the Seventy Interpreters Ragau. And as to the posterity of Arphaxad settling here, it is remarkable, that in the very beginning of the book of Judith,

we have mention of Arphaxad, who reigned over the Medes in Echatana; this name being probably given to this king in honour and memory of their forefather Arphaxad, son of Shem, and grandson of Noah; who, probably on the dispersion of mankind settled in these parts; whence we find here a country called Arrapachitis in Ptolemy, probably for Arphaxaditis.

NO. 392. OF BETHULIA.—In the book of Judith, the most remarkable place is the city of Bethulia wherein Judith lived, when it was besieged by Holofernes, the Assyrian general. That this place was not far from Dothaim, is evident, especially from chap. vii. ver. 3, where it is said, that the army under Holofernes, “encamped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim, even to Belmaim, and in length from Bethulia unto Cyamon (or the Bean-field) over against Esdraelon.” Dothaim being probably the same with Dotham, (No. 134.) and Esdraelon the same with Jezreel, (No. 269.) we may make a pretty good guess at the situation of Bethulia. Brochard tells us, that from the place taken for Bethulia, when he travelled the Holy Land, to Tiberias on the sea of Galilee, was one league, and that the latter lay south-east of the former. As for other places mentioned in the book of Judith, they are either of very uncertain situation, of no great note, or have been already described. The same may be said of the places mentioned in the following Apocryphal books, till we come to those of the Maccabees, which are the last of the Apocryphal books.

NO. 393. OF MODIN.—In these books, being chiefly historical, we have mention of many places, among which, the most remarkable are these that follow: Modin I mention first, on account of its being the dwelling-place of Mattathias, of whom descended Judas surnamed Maccabeus. The situation of this place is not well agreed on, some placing it not very far from Jerusalem. Mr. Maundrel tells us, that in his return from Bethlehem to Jerusalem, he made a visit to (what is now called) the wilderness and convent of St. John the Baptist; and that within about a league of the convent, he had in sight Modin, a village on the top of a high hill, the burying-place of those heroical defenders of their country, the Maccabees. Likewise Le Bruyn tells us, that at a little distance from the convent of the Holy Cross, (about an hour's journey from Jerusalem) he saw upon a very high hill, the place where the Maccabees lie buried, and the ruins of their house. And a little after, that being advanced in his way to Bethlehem, he turned towards Modin; and he not only gives us a draught of it, but also tells us, that of the burying-places of the Maccabees, seven arches still remain, under which the bodies were laid. From which it may be inferred, that our author was either at or very near the place; and consequently, that it lies not very far from Jerusalem and Bethlehem. But others place Modin much farther westward, on the coast, or not far from the coast, of the Mediterranean Sea, and this opinion is founded on 1 Maccab. xiii. 25, 26, where it is said, “then

sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers.—Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone behind and before. Moreover, he set up seven pyramids one against another, for his father and his mother, and his four brethren. And in these he made cunning devices; about the which he set great pillars. And upon the pillars he made all their armour for a perpetual memory; and by the armour, ships carved, that they might be seen of all that sail on the sea.” From this last clause, it seems evident that Modin was at no great distance from the Mediterranean Sea. Whence it will follow, that the place noticed by Mr. Maundrel and by Le Bruyn, is not rightly taken for the burying-place of the Maccabees. Eusebius and Jerome tell us, that Modin was situated near to Diospolis, or Lydda. And Bonfrerius observes, *Annotat. in Tab. Terræ Promissæ*, that some moderns place Modin four miles from Lydda, and one long mile from Joppa.

No. 394. OF PERSEPOLIS.—The next place I shall speak of is Persepolis, mentioned 2 Macc. ix. 2. It was the capital not only of the province, properly called Persis, but of the whole Persian empire; whence it is styled by the historian Quintus Curtius, “the Queen of the East.” It was situated near the banks of a river called Araxes, otherwise Rhogomanes, and now Bendemir. It was built for the most part of cypress wood, the walls of the houses being of marble, procured from an adjoining mountain. Diodorus Siculus, who at large describes this city, represents it as the richest and finest city in the world. And we may well believe him as to the riches of it, Alexander the Great finding here one hundred and twenty thousand talents in ready money for his own share, after the soldiers had made what spoil they pleased of plate, bullion, images of gold and silver, and jewels of unspeakable value. But its chief beauty was the royal palace, built on a hill, surrounded with three walls, the first sixteen cubits high, the second thirty, and the third sixty; all of them of black polished marble, with stately battlements, and in the circuit of the whole palace a hundred turrets, which afforded a most admirable prospect. Nor was the inside of less beauty, than the outside was of majesty; the roof shining with ivory, silver, gold, and amber; and the king’s throne being wholly composed of gold and the richest pearls. But although it was thus rich and stately, and one of the greatest ornaments of the eastern world; yet it was by Alexander, in a drunken fit, consumed with fire, at the instigation of Lais, an infamous strumpet, by way of revenge for the cities of the Greeks, which the Persians had formerly burnt in Greece. And though Alexander, when sober, repented of his rashness, and ordered that it should be rebuilt, yet it never rose to its former glory; the conqueror dying shortly after, and his purpose with him. It was so ruined in the time of Quintus Curtius, (who lived in the reign of Claudius Cæsar,) that he acknowledges no footsteps of it could have been found, if not indicated by the river Araxes,

on whose bank it stood. Notwithstanding this, several ingenious persons and travellers, and among them M. Thevenot, think the place now called Tschehel-minar is part of the ancient Persepolis, not only because of the river, which Diodorus Siculus and others describe under the name of the Little Araxes, now called Bendemir, but also of many other indisputable marks, says Thevenot; who gives a large account of its ruins. The sum whereof is this: that they consist chiefly of three ranges of buildings, behind one another, from west to east; that they extend in length from north to south; that each of the first two ranges contains four buildings and two courts; the last hath five buildings, whereof the third is the most extensive.

No. 395. OF SPARTA.—Another famous city, mentioned in the Maccabees, is Sparta, otherwise called Lacedæmon, celebrated in the Greek historians, as one of the most considerable and potent cities of Greece. It lay in the southern or south-west province of the Peloponnessus, called Laconia.

No. 396. OF JAMNIA.—To return to Palestine, or the Holy Land: in the southern part of the western coast hereof stood Jamnia, which Strabo says was distant from Azotus two hundred furlongs, or twenty-five miles, and so near to Joppa. And this situation agrees well with the history of the Maccabees. For as Judas Maccabeus burnt part of the Syrian fleet at Joppa, so he burnt the rest at Jamnia, the flame being seen at Jerusalem, though reckoned two hundred and forty furlongs distant, or thirty miles. This town was an episcopal see in the times of Christianity.

No. 397. OF CASPHIN.—Not far from Jamnia is Casphin supposed to lie, described as a “strong city, fenced about with walls, and inhabited by people of divers countries;” 2 Macc. xii. 13, which Judas Maccabeus took, ver. 16.

No. 398. OF TRIPOLIS.—On the same coast with Jamnia and Joppa, but much higher north, lies the city Tripolis above Sidon, and so above the northern boundary of the Holy Land; yet in the province called by the Greeks Phœnicia. The name denotes three cities, and it is said to be so called, because built by the joint expense of the three cities, Tyre, Sidon, and Aradus. It seems to have been of no great note under the Romans, till made an episcopal see, under the Archbishop of Tyre in primitive times. But thriving by degrees, it was of principal account, by the time that the western Christians warred in the Holy Land. For when conquered by them, it was made one of the tetrarchies, or capital cities for the four quarters of their dominions; which were Jerusalem for Palestine, Edessa for Comagena or Mesopotamia, Antioch for Syria, and Tripolis for Phœnicia. A city which, I know not (says my author) by what good hap, has fared better than any of those parts, retaining as much strength and beauty, as ever it had; if not augmented by the ruin of the rest. Mr. Maundrel gives us this account of it. Tripoli is seated about half a mile from the sea. The greater part of the city lies between two hills;

one on the east, on which is a castle commanding the place; another on the west, between the city and the sea. This latter is said to have been at first raised, and to be still increased, by the daily accession of sand blown to it from the shore. On which occasion there goes a prophecy, that the whole city shall in time be buried with this sandy hill. But the Turks seem not very apprehensive of this prediction. For, instead of preventing the growth of this hill, they suffer it to take its course, and make it a place of pleasure; which they would have little inclination to do, did they apprehend it was to be their grave. The marine is about half an hour distant from the city. The port is an open sea, rather than an enclosed harbour; however, it is partly defended from the force of the waves by two small islands, about two leagues from the shore; one of which is called the Bird, the other the Coney Island, being so named from the creatures which they produce. For its security from pirates, it has several castles, or rather square towers, built all along the shore at convenient distances. They are, says my author, I think, six in number, but at present void of all manner of force, both of men and ammunition. In the fields, near the shore, appeared many heaps of ruins and pillars of granite, and several other indications, that here must have been anciently some considerable buildings. Which agrees with what Casaubon in his notes on Strabo quotes out of Diodorus, viz. that Tripolis was anciently a cluster of three cities standing at a furlong's distance from each other; of which the first was a seat of the Aradians, the second of the Sidonians, and the third of the Tyrians. And from hence it is probable, that Tripolis was a name given at first to three distinct but adjacent places, and not to one city. Thevenot says, Tripoli is a very pretty town, with a neat castle, at the foot of which a little river runs. Several gardens, full of orange-trees, and white mulberries, encompass the town, which is a mile from the sea. There are several towers to defend the coast. Le Bruyn observes: the city in itself is not very considerable, though the houses are built with free-stone, and most of them pretty large and stately. The principal quarters of the city are very populous. The bazar, or street of merchants, is in pretty good plight. The French and Italians have generally a vice-consul residing there. The Arabians bring hither a great deal of ashes, of which they make soap and glass.

OF ARADUS. *Vide* No. 72.—Another place mentioned in the history of the Maccabees, is Aradus, a small isle on the same coast, north of Tripolis. The isle is said to be entirely rocky; not above a mile in compass; and about twenty furlongs, i. e. two miles and a half from the continent. It is not improbably thought to be so named from one of the sons of Canaan, since we find reckoned among the descendants of Canaan, the Arvadite. And hence it is probably thought to be the same called in the book of Kings, and of Isaiah, Arpad, or Arphad, or Arvad; whence the Greeks framed the name Aradus. It seemed to the eye, said Mr. Maundrel, to be not above two or three furlongs long, and was

wholly filled up with tall buildings like castles. The ancient inhabitants of this isle were famous for navigation, and had command on the continent as far as Gabala.

NO. 399. OF THE RIVER ELEUTHERUS.—In the history of the Maccabees, we have also mentioned the river Eleutherus; concerning which I need only notice Mr. Maundrel's remark. Having quitted, says that traveller, these antiquities, a little southward of Aradus, and about a quarter of a mile off the sea, we entered a spacious plain, extending to a vast breadth between the sea and the mountains, and in length reaching almost as far as Tripoli. The people of the country call it Junia, i. e. *the plain*, by way of eminency, on account of its vast extent. We were full seven hours in passing it; and found it all along exceedingly fruitful, by reason of the many rivers and waters which it enjoys. Of these rivers, the first is about six hours before you come to Tripoli. It has a stone bridge over it, of three large arches, and is the biggest stream in the whole plain. For which reason it goes by the name of Nahor il Kibber, or the Great River. About half an hour farther, you come to another river, called Nahor Abrosh, or the Lepers River. In three quarters of an hour more, you pass a third river, called Nahor Achar, having a handsome stone bridge, of one very large arch over it. Two good hours more bring you to a fourth river, called ———, or The Cold Waters, with a bridge of three arches over it. From hence you have two good hours more to Tripoli. I took, says Mr. Maundrel, the more exact account of all these streams, that I might give some light for better deciding the difference among geographers about the place of the river Eleutherus. The moderns, with one consent, give that name to a river between Tyre and Sidon, called by the Turks Casimeer. But this contradicts the universal testimony of the ancients, who place Eleutherus more northward. Strabo will have it somewhere between Orthosia and Tripolis, as dividing Syria from Phœnicia. Pliny places it near Orthosia, emptying itself into the sea over-against Aradus. The writer of the Maccabees lays it in the land of Hamath; which country was certainly without the borders of Israel. To this Josephus agrees, placing Eleutherus north of Sidon. Antiq. lib. xiv. cap. 7, 8, where, speaking of Mark Antony's donation to Cleopatra, he says, he gave her all the cities between Eleutherus and Egypt, except Tyre and Sidon. Ptolemy, as cited by Ter- ranius, places it yet more northerly, between Orthosia and Balanea. From all which it is evident, that this cannot be the true ancient Eleutherus, which the moderns assign for it. But that name is rather to be ascribed to one of these rivers, crossing the plain of Junia; or else, if Pliny's authority may be relied on, to that river now dry, which I mentioned a little on this side of Tortosa, and which has its mouth almost opposite to Aradus. Thus Mr. Maundrel. And as to the river on this side Tortosa, now dry, he writes thus: in about a quarter of an hour we came (from Tortosa) to a river, or rather channel of a river, for it was now almost dry; though questionless here must have been anciently no incon-

siderable stream; as we might infer both from the largeness of the channel, and the fragments of a stone bridge, formerly laid over it.

No. 400. OF DAPHNE, BY ANTIOCHIA.—Still more north was situated Daphne, by Antiochia, (as described in 2 Macc. iv. 33.) which Antiochia, or Antioch, is mentioned in the Acts, and is styled by some writers Antioch Epidaphne, i. e. Antioch by Daphne. It is said that this Daphne stood at first about five miles from Antioch; but afterwards, by the continual enlargements of Antioch, it was accounted a suburb to it. It was named from Daphne, a mistress of Apollo, who was here worshipped by the name of Apollo Daphnæus, and had here his oracles and groves, which last are said to have been about ten miles in circuit. It was a place devised for pleasure, but abused to licentiousness. The temple is said to have been built by Seleucus, and was renowned for the oracle there given, by which Adrian was foretold of his future empire; it was resorted to also by Julian the apostate for the purpose of inquiry. But the body of Babylas, bishop of Antioch, a martyr, being removed thither, the oracle was frightened away, as the demon himself confessed to Julian: who being desirous to learn here the success of his intended expedition into Persia, received this answer, that no oracle could be given while those bones were so near the shrine. Not long after, the idol and temple were consumed by fire from heaven; as was avowed by those who observed the fall of it: though Julian imputed it to the Christians, and in revenge caused many of their churches to be burnt.

No. 401. OF ADASA, ADIDA, ARBATTIS, ARBELA, AND RAPHON.—Other places mentioned in the books of Maccabees are Adasa, Adida, Arbattis, Arbela, and Raphon. Adasa is said by Jerome to be seated in the tribe of Ephraim. Adida is expressly said, 1 Macc. xii. 38, to be in Sephela. And Eusebius and Jerome tell us, that all the open plain about Eleutheropolis, north and west, was in their days called Sephela. Arbattis was plainly a place near Galilee; and Arbela here mentioned was doubtless in Galilee; as Josephus tells us; being distant nine miles from the city Legeon, in the great plain adjoining to that city, as Eusebius and Jerome inform us. Raphon, the last place mentioned, was a town of Gilead, as Josephus tells us, Antiq. b. xii. c. 12, and thought to lie near the brook Jabbok.

No. 402. APHÆREMA, WHAT.—In 1 Macc. xi. 34, we have not only mention of Aphærema, but also the reason of the name intimated; namely, because the said tract or government was added unto Judea, being taken from the country of Samaria: for the word Aphærema in the Greek language, signifies a thing taken from another.

It is also to be observed, that the books of the Maccabees being in Greek, several names, though varied according to the Greek form, yet denote the same places with the Hebrew names, from whence they are varied. Thus Accaron is the same with

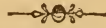
Ekron, Amathis with Hamath, Gazara with Gezer, Bethsura with Bethslur, Bosora with Bosor, &c.; which last place, together with those mentioned with it, 1 Macc. v. 26, seem plainly to be situated beyond Jordan, in the country of Galaad, or Gilead largely taken. And, among these, Carnaim is doubtless that called in the books of Moses, Ashtaroth-carnaim. Some names are also in probability corrupted in lapse of time, or by translators. Thus Zabedeans, which is said, 1 Macc. xii. 31, to be the name of some of the Arabians, is probably a corrupt reading for Nabatheans; and so of other names, noticed in the margin our greater Bibles.

THE NABATHEAN ARABS. *Vide* No. 114.—The Nabathean Arabians were so called from Nebaioth, a son of Ishmael, as formerly observed. We read also in this history of the Arabians called Nomades, namely, from their manner of living, not in towns or settled habitations, but roving from place to place with their cattle, as they found convenient pasturage. Hence this name was given by the ancients, not only to these Arabians, but also to some in Africa; and Sarmatia or Scythia, who followed the like roving manner of life.

No. 403. THE GALATIANS, AND OF SPAIN.—Lastly, by the Galatians, mentioned in 1 Macc. viii. 2, are to be understood, not the same Galatians, to whom St. Paul wrote one of his Epistles, and who lived in the Lesser Asia, but the European Galatæ, or Galatians, called by the Latins *Galli*; and the greatest part of whose country is now the modern France. For the boundaries of Galatia, or old Gaul, were, besides the sea, the river Rhine, and the Varus, and the Pyrenean mountains: which last separated it from Spain, mentioned by the writer of this history, as conquered by the Romans, as well as the country of the Galatians.

And thus I have gone through the history of the Maccabees, and so through all the historical books previous to the New Testament.

PART THE FOURTH.

A GEOGRAPHICAL AND HISTORICAL ACCOUNT OF THE
PLACES MENTIONED IN THE FOUR GOSPELS.

CHAPTER I.

OF THE HOLY LAND IN GENERAL, AND ITS PRINCIPAL DIVISIONS.
—Among the great and glorious advantages enjoyed by the Jews above the Gentiles, it may justly be esteemed none of the least, that our blessed Lord and Saviour Jesus Christ, not only “came of them according to the flesh,” Rom. ix. 5, but also during his stay in the flesh, “dwelt among them,” John i. 4. We read not in Scripture that he ever went out of the bounds of the Holy Land, but when Joseph fled with him, then a child, into Egypt. His coming into the world was indeed intended as a universal benefit to the whole world: but it seemed good to divine wisdom, to shew in the first place a peculiar favour to those, who had so long been his peculiar people, in making choice of their country to be the seat of his residence, whilst he lived on earth. And a great blessing this was: inasmuch as he “went about doing good,” Acts x. 38, to men’s bodies, by his miraculous cures; and to their souls, by his most holy doctrine and life. It is on account, chiefly and eminent-ly, of the unspotted holiness of our Redeemer, the ever blessed and ever to be adored Jesus, that the land of the Jews, wherein he lived, is by us Christians dignified with the most honourable title of the Holy Land.

The name whereby it is denoted in the New, as well as the Old Testament, is, the land of Israel, Matt. ii. 20, 21; which name, in its larger acceptation, comprehended all that tract of ground, on each side the course of the river Jordan, which God gave for an inheritance to the children of Israel. And within this extent, lay all the provinces or countries, which our Lord honoured with his presence, excepting Egypt; and of course all the countries or places (except a very few) mentioned or referred to, by the four evangelists, in the history of our Saviour.

Now, before I enter upon a particular description of our Saviour’s journeyings, it may be convenient to give here a general view of the said countries. I shall begin with the celebrated province of Judea, and so take the rest as they come in my way, in a geographical order, with respect to their situation.

No. 404. JUDEA.—Judea took its name originally from Judah, the fourth son of Jacob, whose offspring made up the most renowned of the twelve tribes of Israel, (most renowned, as on other accounts, so especially, because of it sprang our Saviour, Heb. vii. 14.) hence by the children of Judah, were originally understood

only the tribe of Judah; and by the land of Judah, only the portion of land which appertained to that tribe. But in process of time, when ten of the twelve tribes revolted from the house of David, and erected themselves into a distinct kingdom under the title of the kingdom of Israel; then the other two tribes, Judah and Benjamin, which adhered to the house of David, began to be both of them comprehended under one common title of the kingdom of Judah, or simply Judah. And afterwards by degrees, as the people of the kingdom of Judah enlarged their possessions, more especially upon the ten tribes being carried away into captivity by the king of Assyria, (when those of Judah seemed to have possessed themselves of the land pertaining to the two adjoining tribes of Simeon and Dan, then left desolate.) Upon these acquisitions, the name of Judah or Judea began to be extended to all the southern tract of the land of Israel, so as to include under it, not only what of old belonged to the tribes of Judah and Benjamin, but also what belonged to the tribes of Simeon and Dan. And in further process of time, especially after the return of the Jews from the Babylonish captivity, the name of Judea was extended in general to all the Holy Land, at least to all the parts of it inhabited by Jews. In this largest acceptation it is taken, Luke xxiii. 5, &c. In the other acceptation, wherein it denoted all the south part of the Holy Land, it is always taken where it is mentioned in conjunction with Galilee, Samaria, and the country beyond Jordan; excepting only one place; of which I shall speak distinctly in the ensuing paragraph.

No. 405. IDUMEA.—The place referred to is Mark iii. 7, 8, where we are told, that “a great multitude followed Jesus, from Galilee, and from Judea, and from Jerusalem, and from Idumea,” &c. Now Idumea, though it be only the Greek name, framed from the Hebrew Edom, yet is not here to be understood of the original habitation of the Edomites, Mount Seir; (of which, see No. 124.) but more probably the more southern part of the province of Judea, which, during the captivity of the Jews at Babylon, being not sufficiently inhabited by its natives, seems to have been possessed by the neighbouring Idumeans. These Idumeans, when brought low by the conquering arms of the Maccabees, and forced to comply with such terms as the Jews offered them, chose rather to embrace Judaism, than to quit their habitations; and though hereupon they were incorporated into the body of the Jewish nation, and were reckoned among the Jews, yet, the tract of Judea, inhabited by them, did not soon lose the name of Idumea, but retained it, not only in the times of the New Testament, as appears from this place of St. Mark, but also for a considerable time afterwards, as appears from common writers.

No. 406. SAMARIA.—North of Judea, lay the province of Samaria, so called from its city of the same name, formerly the capital of the kingdom of Israel, namely, from the reign of Omri its founder. For “he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city

which he built, after the name of Shemer, owner of the hill, Samaria," 1 Kings xvi. 24. This province (as well as Judea) stretched from the Mediterranean Sea westward, to the river Jordan eastward, including the most considerable part of what formerly pertained to the tribe of Ephraim, and the half tribe of Manasseh, west of Jordan; and lying between Judea south, and Galilee north. Whence St. John saith, chap. iv. 3, 4, that our Saviour "must needs go through Samaria," when he left Judea, and departed into Galilee.

No. 407. OF GALILEE.—I pass by the etymology or derivation of the word *Galilee*, there being not enough said in Scripture to make a well-grounded conjecture concerning it. This country was most honoured with our Saviour's presence. It was here that he was conceived, Luke i. 26, &c.; hither Joseph and Mary returned with him, then a child, out of Egypt; here he settled and lived with his reputed father and blessed virgin mother, till he began to be about thirty years of age, and was baptized by John, Matt. ii. 22, 23; Luke ii. 39, 51; Matt. iii. 13; Luke iii. 23. Hither he returned after his baptism and temptation, Luke iv. 14. And after his entry on his public ministry, though he frequently visited other provinces, yet here was his dwelling-place, Matt. iv. 13. And lastly, hither the apostles came to converse with Christ after his resurrection, by Christ's appointment, Matt. xxviii. 7, 16. To which may be added, that the most considerable part, if not all, of his apostles were of this country; whence they are all styled by the angels, Acts i. 11, "men of Galilee." Galilee included what was formerly possessed by the tribes of Issachar, Zabulon, Naphtali, and the inland part of the tribe of Asher.

No. 408. TYRE, AND No. 409. SIDON.—Galilee was bounded south by Samaria, west and north by the coast of Tyre and Sidon, two very considerable cities, seated on the Mediterranean Sea, and celebrated for merchandise, in sacred as well as heathen history, Isa. xxiii. They both lay within the land of Canaan. Sidon was so called, from the first-born of Canaan, Gen. x. 15, the northern border of the land of Canaan, Gen. x. 19, and on division of the land among the tribes of Israel, it fell, together with Tyre, to the lot of the tribe of Asher, Josh. xix. 28, 29. But we read, Judg. i. 31, that "Asher did not drive out the inhabitants of Sidon," nor of other maritime places there mentioned.

No. 410. ABILENE.—The eastern boundary of Galilee was the countries of Abilene and Ituræa, with Trachonitis. Of these, Abilene lay highest to the north, and was so named from its chief town Abila, and is thought by some to have lain within the borders of Nephthalim, though never subdued by that tribe. Mr. Maundrel tells us, that the next day after he left Damascus in his return towards Tripoli, they came to a small village called Sinic; just by which is an ancient structure on the top of a high hill, supposed to be the tomb of Abel, and to have given the adjacent country in old times the name of Abilene.

No. 411. OF ITURÆA.—Below Abilene, east of the course of Jordan, lay Ituræa, thought to have taken its name originally from Jetur, Gen. xxv. 15, son of Ishmael, who settled in these parts, and whose posterity was afterwards either driven out, or subdued, by those Amorites, over whom, in the time of Moses, reigned Og, king of Bashan: Ituræa therefore being much the same with the kingdom of Bashan, was a considerable tract of ground, which Moses gave to that half tribe of Manasseh east of Jordan.

No. 412. OF TRACHONITIS.—To the same half tribe appertained the region of Argob, Deut. iii. 13, or the country about Mount Gilead, which from its craggy rough mountains, was called by the Greeks Trachonitis, i. e. the rough, or mountainous country. This country lay east of Ituræa, and together with it made one tetrarchy, Luke iii. 1, in our Saviour's time. In order to understand the import or meaning of the word *Tetrarch*, Tetrarchy, observe, that on the death of Herod the Great, his kingdom was divided into *four* parts, which were therefore called *Tetrarchies*, i. e. governments consisting of a fourth part, or rather division (for they were not equal parts of the late king's dominions). These are all mentioned by St. Luke in the place above-cited, viz. the tetrarchy of Galilee, belonging to Herod, surnamed Antipas; the tetrarchy of Ituræa and Trachonitis, belonging to his brother Philip; and the tetrarchy of Abilene, belonging to Lysanias; the fourth division was that of Judea, Samaria, and Idumea: which Archelaus, eldest son of Herod the Great, enjoyed for a time with the title of king, Matt. ii. 22; but, he being afterwards displaced, his kingdom was made a province of the Roman empire; which province was governed by Pontus Pilate, at the time of our Saviour's crucifixion.

No. 413. PERÆA, THE COUNTRY BEYOND JORDAN.—There remains but one province more, which lay within the bounds of the land of Israel; that is Peræa, or the country beyond Jordan, lying south of Ituræa, east of Judea and Samaria, and possessed of old by the two tribes of Reuben and Gad.

No. 414. OF DECAPOLIS.—As for Decapolis, it was a tract so named from ten considerable cities contained therein; some of which lay without, others (if not the greater part) lay within the Holy Land, partly in Ituræa, partly in Peræa.

No. 415. OF SYRIA.—I am now to take notice of those few countries and places that lay without the land of Israel, which are mentioned in the Gospels. I begin with Syria, under which name, though heathen authors do sometimes include the Holy Land as a part, yet by Sacred Writers, it is, I think, always used in a more restrained sense; and, in the New Testament, as distinct not only from the Holy Land, but also from Phœnicia (mentioned Acts xi. 19, &c. and of which the coasts of Tyre and Sidon were the southern part). So that by Syria in the New Testament, is understood the country lying east and north-east of the Holy Land, between Phœnicia and the Mediterranean Sea west, and the river Euphrates east.

OF NINEVEH. *Vide* No. 51.—Beyond Syria, and Mesopotamia, its adjoining country east, mentioned Acts vii. 2, on the river Tigris, is the city of Nineveh, generally supposed to have been built by Nimrod. It is famous for being the capital city of the first Assyrian empire; also for its greatness; and for its inhabitants repenting at the preaching of the prophet Jonas, Jonah iii. 3, 5; Matt. xii. 41.

OF BABYLON. *Vide* No. 53.—Nineveh was the capital of the Assyrian empire, while it continued entire; but on its being broken into two parts, one seized by the Medes, the other by the Chaldeans, the capital of this latter part was Babylon, founded likewise by Nimrod, Gen. x. 10, and very famous in Sacred (as well as common) Writers, especially on account of the captivity of the Jews into the countries under its dominion; for which reason it is mentioned by St. Matthew, chap. i. 11, &c. It lay in Chaldea, on a stream of the great river Euphrates.

No. 416. TERRITORY OF THE QUEEN OF THE SOUTH.—In the same place, where our Saviour mentions Nineveh, he mentions likewise the “queen of the south, who came from the uttermost parts of the earth to hear the wisdom of Solomon,” Matt. xii. 42. It is evident from the history of Solomon, that by the queen of the south is to be understood the queen of Sheba, 1 Kings x. 15, which Sheba was the capital city of a considerable kingdom in the most southern part of Arabia: since therefore Arabia takes up all that part of the Asiatic continent, that lies south of the Holy Land, to the main southern ocean; and since the kingdom of Sheba took up the most southern part of Arabia; it appears that the queen of Sheba is very properly said to come from the uttermost parts of the earth, that way, namely, southwards in respect of the Holy Land. *Vide* No. 362.

OF EGYPT. *Vide* No. 140.—West of Arabia lay Egypt, famous in the Old Testament for God’s bringing out from thence the children of Israel, styled by the prophet Hosea, chap. ii. 1, his son, namely, by virtue of the “covenant which God made with Abraham,” Acts iii. 25. The same country is mentioned by St. Matthew, chap. ii. 13—15, &c. on account of our Saviour’s being carried thither, to avoid the wicked purposes of Herod against his life; and being on the death of Herod called back again out of Egypt, into the land of Israel, whereby the prophetic part of Hosea’s words received a literal and full completion.

No. 417. OF CYRENE.—Beyond Egypt westward, not far from the Mediterranean Sea, stood Cyrene, so considerable a city, as to give the name of Cyrenaica to the adjacent parts of Africa. Of this place was Simon, the Cyrenian, on whom the soldiers laid our Saviour’s cross, Luke xxiii. 26.

No. 418. OF ROME.—One place more must be noticed, that is Rome, the capital of the Roman empire, by whose arms the Jewish nation was at first subdued, and afterwards destroyed or expelled from their own country; the very same calamity, which they feared

would be the consequence of believing Jesus to be the Christ, being by the just judgment of God brought on them, as a punishment for their crucifying him. For, according to our Saviour's predictions, Matt. xxiii. 36, and xxiv. 34, the generation then present did not pass away, before all that he there denounced against the Jews was fulfilled, and "the Romans came and took away both their place and nation," John xi. 48.

Having thus given a general description of the countries honoured with our Saviour's presence, or mentioned, or referred to, in the gospels, I come now to give a particular description of our Saviour's journeyings, which I shall distinguish according to the most remarkable periods of his life.

OF OUR SAVIOUR'S JOURNEYINGS, FROM HIS BIRTH TO HIS ENTRANCE
ON HIS MINISTRY.

NO. 419. OF NAZARETH.—When the time appointed by Divine Wisdom for the coming of the Messiah into the world drew nigh, "the angel (Luke i. 26—33.) Gabriel was sent from God to the Virgin Mary," to let her know that she was to be the highly favoured of Him, "who should be called the Son of the Highest, and should reign over the house of Jacob for ever; and of whose kingdom there should be no end," the Messiah, or Redeemer of the world. The blessed Virgin then lived in a city of Galilee, called Nazareth, in the south-west of Galilee, not far from the confines of Samaria south, and nearer to the territories of Tyre and Sidon, north-west. It is at present only an inconsiderable village, situate in a kind of round valley on the top of a high hill. Here is a convent built over (what is said to be) the place of the annunciation, or where the Blessed Virgin received the joyful message brought her by the angel. Here is also shewn the house of Joseph, (as the friars of the convent tell you) wherein the Son of God lived nearly thirty years in subjection to man. Luke ii. 51, compared with Luke iii. 21, 23. Not far distant, they shew likewise the synagogue, wherein our Blessed Lord preached that sermon, Luke iv. 16, by which his countrymen were so "filled with wrath, that they rose up and thrust him out of the city, and led him unto the brow of the hill, whereon their city was built, that they might cast him down headlong," Luke iv. 28, 29. This precipice they now call the Mountain of Precipitation. It is at least half a league from Nazareth south; in going to it you first cross over the vale, in which Nazareth stands; then going down two or three furlongs in a narrow cleft between the rocks, you clamber up a short but difficult way on the right hand. At the top of this you find a great stone standing on the brink of the precipice, which is said to be the very place whence our Lord was designed to be thrown down by his enraged neighbours, had not he escaped miraculously. There are in this stone several little holes, resembling the prints of fingers thrust into it: these, the friars tell you, are the impressions of Christ's fingers, made in the hard stone, while he resisted the violence offered to him. At this place are two or three cisterns for collecting water,

and a few ruins, which is all that now remains of a religious building founded here by the pious empress Helena, mother of Constantine the Great. And whereas the places, where are shewn the house of Joseph, and the synagogue wherein our Saviour preached, were anciently dignified each with a handsome church by the same empress; these monuments of her piety are now likewise in ruins.

No. 420. HILL-COUNTRY OF JUDEA.—It is time to take leave for the present of Nazareth, and to attend the Virgin Mary in her journey to visit her cousin Elizabeth, who was the wife of Zacharias a priest, dwelling in the hill-country of Judea, Luke i. 39, 65, in the city, as is probably enough supposed, of Hebron, this being one of the cities given to the priests in the tribe of Judah, Josh. xxi. 10, 13, and said to lie in the mountains, or hills, Josh. xi. 21, and xv. 48, 54; which, crossing the middle of Judea from south to north, gave to the tract they run along, the name of the Hill-Country. The Virgin found Elizabeth with child of John the Baptist, and stayed with her till near her delivery, and then returned to Nazareth.

No. 421. OF BETHLEHEM.—Some time after, Luke ii. 1—7, “there went out a decree from Cæsar Augustus, that all the Roman world,” or empire, “should be taxed,” or rather enrolled; that is, should have their names, and conditions of life set down in court-rolls, according to their families, in order to be taxed. “And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth to Judea, to the native city of David, called Bethlehem, because he was of the house and lineage of David, to be taxed with Mary his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered; and she brought forth her first-born son, (our ever-blessed and to be adored Redeemer JESUS,) and wrapped him in swaddling-clothes, and laid him in a manger, because there was no room for them in the inn.”

Bethlehem is distant from Jerusalem but six miles south-west. It has been constantly honoured by Christians of all nations, on account of its being the place of our Saviour's birth: and at this very day, it is generally visited by pilgrims. It has a convent of Latins, one of Greeks, and another of Armenians; the two latter being contiguous to the former, and each having their several doors opening into the chapel of the holy manger. For here are shewn, at this very day, the place, where (it is said) our blessed Lord was born; and the manger, in which it is said, he was laid: also the grotto of the blessed Virgin, within thirty or forty yards of one of the convents, which is revered on account of a tradition that the blessed Virgin here hid herself and her divine babe from the malice of Herod, before their departure into Egypt. The grotto is hollowed in a chalky rock: but this whiteness they will not suffer to be natural, but insist that it was occasioned by some miraculous drops of the blessed Virgin's milk, which fell from her breast, when suckling the holy infant: and so much are they possessed of this

opinion, that they believe the chalk of this grotto has a miraculous virtue for increasing women's milk; and it is very frequently taken by the women hereabouts, as well Turks and Arabs, as Christians, for that purpose.

They likewise shew to pilgrims, about half a mile eastward, the field, where it is said the shepherds were watching their flocks, when they received the glad tidings of the birth of Christ; and not far from the field, the village where they dwelt; and a little on the right hand of the village, an old desolate nunnery built by St. Paula, and made the more memorable by her dying in it.

To return to Bethlehem itself, there is also shewn the chapel of St. Joseph, the supposed father of our blessed Saviour; the chapel of the Innocents, also those of St. Jerome, of St. Paula, and Eustochium. St. Jerome was a celebrated Christian writer in the latter end of the fourth century; Paula the mother, and Eustochium the daughter, were two (among many other) Roman ladies instructed by St. Jerome in learning and piety, who retired to Bethlehem with St. Jerome, whose school is likewise here shewn to pilgrims.

OF JERUSALEM. *Vide* No. 324.—We are next to attend the holy babe Jesus to Jerusalem; “for when the days of the Virgin Mary's purification, according to the law of Moses, were accomplished, they brought him to Jerusalem,” &c. Luke ii. 22. This city first occurs in Scripture under the name of Salem, Gen. xiv. 18, (by interpretation Peace, Heb. vii. 2.) In the time of Joshua, we find the city possessed by Jebusites, one of the nations descended from Canaan, Gen. x. 16; Josh xv. 63, from whom it had the name of Jebus, Josh. xviii. 16, 28; Judg. xix. 10, being their principal city; from these two names, Jebus and Salem, some imagine it was called Jebusalem; and for better sound-sake Jerusalem. The Jebusites were not driven out by the children of Judah, but lived together with these at Jerusalem, Josh. xv. 63. For though the Israelites had taken the city, Judg. i. 8, yet it seems the Jebusites had a very strong fort adjoining, which was not conquered till king David's reign, when “David took the strong-hold of Zion, and dwelt in the said fort after he had taken it, and called it the city of David. 2 Sam. v. 7, 9. After this, Jerusalem became not only the principal city of the tribe of Benjamin whereto it appertained, but the capital of the kingdom of Judah, and the most celebrated city of the whole land of Israel; and, on account of religion, the most renowned city of the world among Christians as well as Jews; being dignified with the most illustrious title of the Holy City; in allusion to which, it seems with a little variation from the Hebrew, to be termed Hierosolyma, which in the Greek, imports Holy Solyma.

Before the holy child Jesus was brought from Bethlehem to Jerusalem, there came (Matt. ii. 1, &c.) wise men from some country east of the Holy Land, to Jerusalem, inquiring after the lately-born king of the Jews. Herod, then king of Judea, being alarmed, resolved to provide for his own security in the throne, by cutting off this new-born king. The better to effect this, he sends the wise men to Bethlehem (where he understood that the Messiah,

or Christ, was to be born) giving them directions to bring him word again, when they had found the young child, that he might come and worship him also. Thus usual is it, for wicked men under specious pretence of religion, to endeavour to attain their most irreligious and devilish purposes! But, the over-ruling Providence of God defeated the design of Herod, by admonishing the wise men not to return to him, but to retire into their own country another way; and, by admonishing Joseph to flee with the holy infant Jesus, into Egypt.

No. 422. OF RAMA.—“Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coast thereof, from two years old and under, according to the time which he had diligently inquired of the wise men,” Matt. ii. 16, in reference to the age of the new-born king. By this massacre of the innocent babes in and about Bethlehem, was (in a more eminent manner than before) fulfilled that which was spoken by Jeremy the prophet, saying, “In Rama was there a voice heard, lamentation and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they are not.” Now Rama lay in the neighbourhood of Bethlehem, though situated in a different tribe, namely, that of Benjamin, the youngest son of Jacob, by his wife Rachel. Rachel died after being delivered of this her younger son, as she was with her husband on a journey, and was come near to Bethlehem, but yet in the border of Benjamin, Gen. xxxv. 16, 17, &c. 1 Sam. x. 2. On which accounts, the murdering of the innocents in Rama, as well as in Bethlehem, the lamentations of their mothers is properly, and elegantly, represented by the mourning of Rachel; forasmuch, as from her not only the Benjamites of Rama sprang, but also because she lay buried in those parts. Mr. Maundrel tells us, that among the remarkable places shewn in the road from Jerusalem to Bethlehem, the last, or nearest to Bethlehem, is Rachel’s tomb. On which he observes, that this may probably be the true place of her interment; but the present monument cannot be that which Jacob erected, it being plainly a modern Turkish structure. *Vide* No. 132.

Herod being dead, Joseph, by admonition of an angel, returns with the holy Jesus and his mother into the land of Israel: but hearing that Archelaus reigned in Judea, in the stead of his father Herod, he was afraid to go thither; notwithstanding being warned by God in a dream, he turned aside into the parts of Galilee, and came and dwelt again at Nazareth, where he had formerly lived; whence, not only our blessed Saviour was styled a Nazarene, but his disciples likewise were distinguished by the name of Nazarenes.

After this, Sacred History is silent concerning our Saviour, till in the twelfth year of his age, he went up with Joseph and Mary to Jerusalem, at the passover. Luke ii. 42. The reason of our Lord’s coming up now, is probably thought to have been, in order to his being examined by the Jewish doctors in the temple, that he might be admitted to the eating of the next passover, according to

the present custom of the Jews, whose usual admission to the pass-over, is at thirteen years of age, and might be so, at that time; as their explication of the original directions. Exod. xii. 3, 4, 21, 26. The festival being ended, and Jesus, though so very young, having conversed publicly in the temple with the learned men of the Jews, to their great admiration, he returns back again to Nazareth, where he lived in all due obedience to Joseph and Mary, till he entered on his public ministry.

It will be of use here to observe, that the common account by the years of our Lord is (some say four, others three, or rather) two years too late; insomuch, that this year which is mentioned as being truly the twelfth year of Christ's life, yet is reckoned but the tenth year of the common account, by the years of our Lord; or A. D. 10, (perhaps even it is A. D. 9, or 8.)

OUR SAVIOUR'S JOURNEYINGS FROM HIS ENTRANCE ON HIS MINISTRY, TO THE PASSOVER NEXT ENSUING; IN THE THIRTY-FIRST YEAR OF HIS LIFE, A. D. 29.

NO. 423. WILDERNESS OF JUDEA. *Vide* No. 86.—The blessed Jesus was pleased, for the redemption of mankind, not only to be "made flesh," John i. 14, but also when in the flesh, to "make himself of no reputation, taking upon him the form or condition of a servant," or man, Phil. ii. 7, and during the early part of his life, working with his reputed father, who was by trade a carpenter. Accordingly our Saviour is styled by way of contempt, the carpenter's son, Matt. xiii. 55, and the carpenter, Mark vi. 3, (though some think the word son is here omitted, and that we should read carpenter's son.) In this employ did our blessed Lord exercise himself, till he "began to be about thirty years of age," Luke iii. 23, when he was baptized by John, surnamed the Baptist, and not long after entered on his ministry, being now thirty years of age complete: which was the age required in the Jewish church for entering into the ministry, Numb. iv. 3. In order to be baptized, he repairs from Nazareth of Galilee, Mark i. 9, to John, the son of Zacharias and Elizabeth, and so his kinsman, who lately had begun publicly to "preach the baptism of repentance for the remission of sins," Mark i. 4; Luke iii. 3, in the wilderness of Judea, Matt. iii. 1; Mark i. 4, which lay along the river Jordan, on each side. It is further to be observed, that this tract was called the Wilderness of Judea, not because it was absolutely uninhabited, but because it was less inhabited than other parts.

NO. 424. THE RIVER JORDAN. *Vide* No. 93, &c.—As to the river Jordan, it is the most celebrated and largest river in the Holy Land, and the famous Jewish historian Josephus gives us this account of it. "The head of this river has been thought to be Panion, but in truth it passes hither under ground, and the source of it is Phiala, a hundred and twenty furlongs from Cesarea, (viz. Philippi) a little on the right hand, and not much out of the way to Trachonis. It is called Phiala (that is, the cup or bason) from the round figure

of it: and its water stands always at a stay, the bason being brim full, without either shrinking or overflowing. The first discovery of this secret was from Philip the tetrarch of Trachonis, by casting straws into Phiala, that came out again at Panion, which till that time was taken for the head of Jordan. This river, thus as to appearance, taking its original from the cave of Panion, afterwards crosses the bogs and fens of the lake Semechonitis: and after a course of a hundred and twenty furlongs further, passes under the city of Julius, (or Bethsaida,) and so over the lake of Genezareth; and then running a long way through a wilderness or desert, it empties itself at last into the lake Asphaltites, or the Dead Sea." Such is the description of the river Jordan, given us by Josephus himself, in his third book of the Wars of the Jews, chap. xxviii. From which account it appears, that the vulgar opinion of this river's arising from two fountains, or rivulets, one named Jor, the other Dan, is but ill grounded, if not wholly fictitious. It may not be improper to observe here further, that the cave Panion, lying at the foot of Mount Libanus, and the lake Asphaltites reaching to the very extremity of the south of Judea; it follows, that the river Jordan extends its course quite from the northern to the southern boundary of the Holy Land. And it is also observable from the fore-mentioned account, that there lay in the times of the New Testament, a great deal of wilderness or desert along the river Jordan; which therefore was without all doubt the wilderness wherein John the Baptist came preaching and baptizing. As to the largeness of the river Jordan, Mr. Maundrel has observed, that it may be said to have two banks, whereof the first or outermost is that to which the river does, or at least did anciently, overflow at some seasons of the year, viz. at the time of harvest, Josh. iii. 15, or as it is expressed, 1 Chron. xii. 15, in the first month, that is, in March. But at present (whether it be because the river hath by its rapidity of current worn its channel deeper than it was formerly, or whether, because its waters are directed some other way) it seems to have forgot its ancient greatness: for we (saith the fore-mentioned author,) could discern no sign or probability of such overflowing, when we were there, which was the thirtieth of March, being the proper time for these inundations. Nay, so far was the river from overflowing, that it ran at least two yards below the brink of its channel. After having descended the outermost bank, you go about a furlong upon the level strand, before you come to the immediate bank of the river. This second bank is so beset with bushes and trees, such as tamarisks, willows, oleanders, &c., that you can see no water, till you have made your way through them. In this thicket anciently (and the same is reported of it at this day) several sorts of wild beasts were wont to harbour themselves: whose being washed out of their covert by the overflowings of the river, gave occasion to that allusion of the prophet Jeremiah, (chap. xlix. 19, and l. 44.) "He shall come up like a lion from the swelling of Jordan." The water of the river, when Mr. Maundrel saw it, was very turbid, and too rapid to be swam against. And

for its breadth he tells us it might be about twenty yards over, and in depth it far exceeded his height.

While John was baptizing, Jesus came, and was baptized by him in Jordan. Maundrel informs us, that within about a furlong of the river, at that place where he and his company visited it, was an old ruined church and convent, dedicated to St. John, in memory of the baptizing of our Blessed Lord. It is founded, as near as could be conjectured, to the very place where the Baptist had the honour to perform that sacred office.

No. 425. OF THE WILDERNESS WHEREIN OUR LORD WAS TEMPTED.—Our Blessed Lord, after being baptized, was moved by the Holy Spirit to retire from Jordan into the mountainous and more solitary part of the wilderness, in order to suffer temptations from the devil, and by what befel himself, and by his own deportment therein, to teach all his followers what they must expect from the common adversary of mankind, and after what manner they should best defeat all his crafty devices. The devil adapts his first temptation to our Saviour's present circumstances; and from the hunger which our Lord began to feel after his fast of forty days, the devil takes occasion to persuade him to exert his divine power, by commanding a stone to become bread. This insidious temptation not succeeding, the devil brings our Lord to Jerusalem, sets him on a part of the temple, and tempts him to shew his Divine power, by casting himself down from thence. This temptation failing likewise, and the devil hereupon (as it seems most probable) concluding that our Lord was only a mere man, he adapts his last temptation to him as such, and accordingly takes our Lord up into an exceeding high mountain, where he vainly endeavours, by promises of earthly grandeur and dominion, to allure and overcome the heavenly-minded Jesus. Mr. Maundrel informs us, that in his journey from Jerusalem to Jordan, after he had passed over mount Olivet, he proceeded in an intricate way among hills and valleys interchangeably; and after some hours travel in this sort of road, he arrived at the mountainous desert, into which our Blessed Saviour was led on this occasion. A most miserable, dry, barren place (saith he) it is, consisting of high rocky mountains, so torn and disordered, as if the earth had here suffered some great convulsion, in which its very bowels had been turned outward. On the left hand, looking down in a deep valley, as we passed along, we saw ruins of small cells and cottages; which they told us were formerly habitations of hermits, who retired hither for penance and mortification. And certainly there could not be found in the whole earth a more comfortless and abandoned place for that purpose. From the tops of these hills of desolation, we had however a delightful prospect of the mountains of Arabia, the Dead Sea, and the plain of Jericho; into which last we descended, after about five hours march from Jerusalem. As soon as we entered the plain, we turned on the left hand, and going about one hour that way, came to the foot of the Quarantania, which, they say, is the mountain, into which the devil took our blessed Saviour, when he tempted him

with that visionary scene, of all the kingdoms and glories of the world. It is, as Saint Matthew styles it, an exceeding high mountain, and in its ascent, not only difficult but dangerous. It has a small chapel at the top, and another about half-way up, founded on a prominent part of the rock. Near this latter are several caves and holes in the side of the mountain, made use of anciently by hermits, and by some at this day, for places to keep their Lent in, in imitation of that of our blessed Saviour. In most of these grotts we found certain Arabs quartered with fire-arms, who obstructed our ascent, demanding two hundred dollars for leave to go up the mountains: so we departed without further trouble, not a little glad to have so good an excuse for not climbing so dangerous a precipice.

No. 426. OF BETHABARA.—After our blessed Lord had been thus tempted, and by his victory had taught us, that he was “able to succour them that are tempted,” Heb. ii. 18; he repaired to Bethabara, where John was baptizing. This Bethabara lay beyond Jordan, John i. 28, and our blessed Lord, when the Jews sought to take him, at the feast of the dedication, retired hither, whither many resorted to him, and believed on him, John x. 39, 40, &c. The word Bethabara in the Hebrew language, denotes *a house of passage*: and whereas we read, Josh. ii. 7, 23, that there was a fording place over Jordan, not far from Jericho; and Josh. iii. 16, that the people passed over right against Jericho: therefore it is conjectured that hereabout stood Bethabara, as being the place of reception, or entertainment for passengers out of Judea into Peræa, or the country beyond Jordan. Nay, it is imagined by some, that in the very same place of the river, where the ark stood, while the Israelites passed over, our blessed Saviour stood and was baptized by John.

No. 427. CANA IN GALILEE.—Our blessed Lord having stayed some days at Bethabara with the Baptist, and having there begun his ministry, by instructing Andrew, and John the Evangelist, and receiving them for his disciples; and after that receiving Peter likewise, he sets forth for Galilee, John 1, 37—42; on his arrival here, he receives as disciples, Philip, and also Nathaniel. These his first five disciples, were afterwards chosen by our Lord to be five of his twelve apostles. This is evident, as to Andrew, John, Peter, and Philip. And as for Nathaniel, he is thought to be the same, who was otherwise called Bartholomew. This Nathaniel was of Cana in Galilee, (John xxi. 2.) where our Lord was invited to a marriage three days after he had received Nathaniel as a disciple. This Cana, for distinction sake, styled Cana of Galilee, (there being another town of this name, Josh. xix. 28, appertaining to the tribe of Asher, lying not far from Sidon, and so situated much more north than Cana of Galilee) lay within the tribe of Zebulon, and not far from Nazareth. Mr. Maundrel tells us, that he and his company taking their leaves of Nazareth, directed their course for Acra or Ptolemais; in order to which, going at

first northward, they crossed the hills that encompass the vale of Nazareth, on that side: after which they turned westward, and passed in view of Cana of Galilee, the place signalized with the beginning of Christ's miracles: and where lived (as some suppose) Alpheus, otherwise named Cleophas, whose wife was Mary, the sister (or cousin-german) of the blessed Virgin; in whose house the marriage to which our Lord was invited, is supposed to have been kept.

After this, our blessed Lord, together with his mother, his reputed brother and his disciples, went down to Capernaum, where they continued not long, but the passover being at hand, our Lord went up to Jerusalem.

NO. 428. THE TEMPLE AT JERUSALEM.—Being come to Jerusalem, and finding in the temple those that sold oxen and sheep and doves for sacrifices, and the changers of money, he drove them all out of the temple, together with the sheep and oxen, and poured out upon the ground the changers' money, and overthrew the counting tables. Hereupon being demanded of the Jews to shew a sign of his divine authority to do as he had done, Jesus makes them this answer, "Destroy this temple, and in three days I will raise it up again." Then replied the Jews, "Forty and six years has this temple been building, and wilt thou rear it up in three days?" which they said, thinking that Christ had spoken of their temple, whereas "he spake of the temple of his own body," John ii. 12, 13, &c.

This temple, built by Zorobabel after the return from the Babylonish captivity, partly because it was grown ruinous, partly because it seemed not magnificent enough, but principally to curry favour with the Jews, king Herod repaired, plucking down so great a part of it, and making such considerable alterations for the better, that he is said by some to build a quite new temple. And this was it, which our blessed Lord honoured sometimes with his divine presence; whereby was fulfilled that prophecy of Haggai, that "the glory of this latter house should be greater than that of the former," Hag. ii. 9. And it is of the temple, thus repaired, and as it were new built by Herod, that the Jews are to be understood, when they tell our Saviour, forty and six years has this temple been building; for so many years there are precisely between the eighteenth year of Herod's reign (presently after which he began about the temple) and the first year after our Saviour's baptism, when the Jews said this to him; all which time the temple was more and more adorned, beautified, and perfected, and might be said to be so long in building, though the main fabric was finished in a much lesser space.

But it is next to be known, that by the temple is meant, not only the fabric or house itself, but also the courts thereunto belonging. Within the fabric itself there were two parts, the first or outermost was that, "wherein was the candlestick, and the table, and the shew-bread, which was called the sanctuary;" the second or inmost was that "which is called the holiest of all, which had the golden censor, and the ark of the covenant overlaid round about

with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant, and over it the cherubim of glory shadowing the mercy-seat. Now the other priests went always into the first part or tabernacle, accomplishing the daily service of God: but into the second went the high-priest alone, and that but once every year," &c. Heb. ix. 2—4, &c.

As to the courts of the temple they were at first but two, the priests' court, and the people's court. The priests' court was next to the temple, and had in it the brazen altar for the sacrifices, and the laver for the washing both of the priests and the sacrifices also, and into this court might none enter but the priests.

The people's court was separated from the former by a wall of three cubits high, to which the people did repair to perform their sacrifices, to say their prayers, and to pay their vows. In the midst of this court did Solomon make a brazen scaffold for the kings his successors, 2 Chron. vi. 13. In after times this court came to be built round with porches into which the people retired in rainy weather; whence this court is sometimes denoted by the name of Solomon's Porch, John x. 23; Acts iii. 11, having the name of Solomon added to it, either to continue his memory, or because the porches here built had some resemblance of that porch which he built before the temple, 1 Kings vi. 3.

The fore-mentioned court of the people was one entire court in Solomon's days; but afterwards it was divided by a low wall, so that the men stood in the inward part of it, and the women in the outward. This division is thought to have been made in Jehoshaphat's time, of whom we read, that he stood in the house of the Lord, before the new court, 2 Chron. xx. 5, that is, before the women's court. In this stood the poor's treasury, or the alms box, as may be gathered from the poor widow's casting her two mites into it; on which account this whole court is thought to be sometimes denoted by the name of the treasury, John viii. 20.

Lastly, in Herod's temple there was a fourth court before, or without, the three already mentioned, namely, for such as were unclean, by legal pollutions, and for strangers; whence it was commonly called, the court of the Gentiles, being designed chiefly for the use of such Gentiles or strangers as were only proselytes of the gate, and not of the covenant, that is, as had bound themselves only to the observance of the precepts of Noah, and not to the observance of the Mosaical law. This last or outmost court of all was separated from the women's court by a wall of three cubits height, adorned with certain pillars at equal distances, bearing this inscription, *let no alien* (or stranger, that is, no one not a Jew, or circumcised proselyte) *enter into the holy place*. And to this wall it is, that the apostle alludes, when he saith, "he has broken down the middle wall of partition between us" (that is, between Jews and Gentiles) "making one of twain," Eph. ii. 14, 15, and when he thence infers, that the Gentiles are no more to be esteemed "foreigners and strangers, but fellow-citizens with the saints,

and of the household of God," ver. 19. To close this discourse in reference to the temple, it was in this fourth court, or court of the Gentiles, that the Jews permitted to be kept a market of sheep and oxen, and doves, and the tables of the money-changers to stand; whereby the Jews shewed the mean regard they had for the Gentiles, placing them in the same court with their cattle. And therefore, out of this part or court of the temple it was that our Saviour cast the buyers and sellers; and herein he overthrew the tables of the money-changers; asserting hereby the temple to that sacred use mentioned by the prophet, namely, to be a house of prayer for all nations. The learned are not agreed, whether this fourth court, called the court of the Gentiles, did belong also to the temple built by Solomon; or whether it was first added by Herod to the temple: which last seems to be the most probable opinion. To the account here given, the reader may add the description of the temple given by Josephus, b. vi. chap. 6, of the Wars of the Jews.

OF OUR SAVIOUR'S JOURNEYINGS FROM THE FIRST TO THE SECOND PASSOVER DURING HIS MINISTRY, A. D. 30.

NO. 429. OF ENON AND SALIM.—The passover holidays (during which our Saviour, by his miracles, converted many, and among them Nicodemus, a ruler, or principal person, among the Jews) being ended, our Lord, with some of his disciples, withdrew from Jerusalem into another part of Judea, where he continued for some while. At this time John was baptizing in Enon near to Salim, because there was much water there, John iii. 22, 23. And indeed the name Enon imports a place of springs; but the only mention we have of it in Scripture is here, where it is described as situated near Salim. But the situation of this Salim is uncertain, unless it be the Shalem (or Salem) a city of Sechem, Gen. xxxiii. 18, or else Shalim (or Salim) mentioned 1 Sam. ix. 4, which latter seems most probable. If it be the same with either of these, it lay within the province of Samaria.

NO. 430. OF SYCHEM, OR SYCHAR.—Our Lord, after he had spent some time in this part of Judea, knowing how the Pharisees had heard that he made and baptized more disciples than John (though our Lord himself baptized not, but his disciples) to avoid any ill designs that the Pharisees might be contriving against him, he left Judea and departed again into Galilee. Now Jesus, as he went the direct way from Judea to Galilee, must needs go through Samaria; where, in his way, he comes to a city of Samaria called Sychar, near to the parcel of ground that Jacob gave to his son Joseph; hard by which there is a well called Jacob's well, where Jesus being wearied with his journey sat down and rested himself, John iv. 1—3, &c. The description of Sychar given by the Evangelist, puts it beyond all doubt, that it is the same with Sychem; the difference of the two names proceeding perhaps only from a dialectical, or corrupt way of pronunciation. Dr. Prideaux says,

it was called by the Jews Sychar, by way of reproach, that name importing the drunken city. And the prophet Isaiah, (chap. xxviii. 1,) having called the Ephraimites (whose dwelling was in those parts) Siccirim, i. e. *Drunkards*, the Jews have that text on their side for justifying the said name. This city is at present called Naplosa, and stands in a narrow valley between mount Gerisim on the south, and Ebal on the north, being built at the foot of the former: on the top of which, the Samaritans, whose chief residence is here, at Sychem, have a small temple, or place of worship, to which they still repair at certain seasons, for performance of religious rites. What these rites are, Mr. Maundrel tells us, he could not certainly learn: but that their religion consists in the adoration of a calf, as the Jews give out, seems to have more of spite than of truth in it. Sychar, or as it is now called Naplosa, is at present in a mean condition, in comparison of what it is represented as having been anciently. It consists chiefly of two streets, lying parallel under mount Gerizim, but is full of people, and the seat of a Bassa.

Mr. Maundrel acquaints us, that setting forwards from Sychem, toward Jerusalem, and proceeding in the narrow valley between Gerizim and Ebal (not above a furlong broad) on the right hand, just without the city, was a small mosque, said to stand over the sepulchre purchased by Jacob, from Emmor, the father of Shechem; and which goes by the name of Joseph's sepulchre, his bones having been here interred after their transportation out of Egypt, Josh. xxiv. 32.

OF JACOB'S WELL.—At about one-third of an hour, we came (says Mr. Maundrel) to Jacob's Well, famous, not only on account of its author, but much more for that memorable conference, which our blessed Saviour here had with the woman of Samaria, John iv. 7. If it should be questioned, whether this be the very well that it is pretended for, seeing it may be suspected to stand too remote from Sychar, for women to come from thence to draw water; it is answered, that probably the city extended farther this way in former times than it does now, as may be conjectured from some pieces of very thick wall, still to be seen not far from hence. Over the well stood formerly a large church, erected by that great and devout patroness of the Holy Land, the empress Helena; but, of this, the voracity of time, assisted by the hands of the Turks, has left nothing but a few foundations remaining. The well is covered at present with an old stone vault, into which you are let down through a very strait hole, and on removing a broad flat stone, you discover the mouth of the well itself. It is dug in a firm rock, and is about three yards in diameter, and thirty-five in depth; five of which we found full of water. This confutes a story commonly told to travellers, who do not take pains to examine the well, viz. that it is dry, all the year round, except on the anniversary of that day, on which our blessed Saviour sat upon it, but then bubbles up with abundance of water.

OF THE PARCEL OF GROUND THAT JACOB GAVE TO HIS SON JOSEPH.—At this well the narrow valley of Sychem ends, opening into a wide field, which is probably part of that parcel of ground given by Jacob to his son Joseph, John iv. 5. It is watered with a fresh stream, rising between it and Sychem, which makes it so exceedingly verdant and fruitful, that it may well be regarded as a standing token of the tender affection of that good patriarch to the best of sons, Gen. xlviii. 22.

Our blessed Saviour having stayed two days, and been conversant (contrary to the practice of the Jews) in a familiar obliging way with the Samaritans, and having made many converts among them, he pursues his journey into Galilee, and visited Cana of Galilee, where he had before made the water wine, and where he now wrought a second miracle in healing, by a word, a nobleman's son who was sick at Capernaum. John iv. 6, &c.

No. 431. THE POOL OF BETHESDA.—When the season for celebrating the passover was come again, Jesus went up to Jerusalem to celebrate it, John v. 1. At this passover he wrought a great miracle by curing an impotent man, who had been unable to walk for eight-and-thirty years, at the pool in Jerusalem, called Bethesda. This pool had adjoining to it a building consisting of five porches, in which were laid a "great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled, or stirred, the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had." John v. 2, &c. Tertullian notes that the virtue of this pool ceased, on the Jews persevering in their infidelity, and rejecting our Saviour. Mr. Maundrel tells us, that he went to view that which they now call the pool of Bethesda; and that it is one hundred and twenty paces long, and forty broad, and at least eight deep, but void of water. At its west end it discovers some old arches now dammed up. These some will have to be the five porches in which sat that multitude of lame, halt, and blind, (John v.) but instead of five there are but three. This pool is contiguous on one side to (what is now called) St. Stephen's Gate, and on the other to the area of the temple.

OF OUR SAVIOUR'S JOURNEYINGS FROM THE SECOND PASSOVER DURING HIS MINISTRY, TO THE THIRD PASSOVER, A. D. 31.

OUR LORD RETURNS TO GALILEE.—The passover holidays being over, our Lord having heard that John the Baptist was cast into prison by Herod, returns into Galilee, to Nazareth, where he had been brought up, which was the only place in Galilee where he was unkindly treated: for his townsmen being exasperated by a discourse he made to them, they rose up and thrust him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might cast him down headlong. But exerting his divine

power, and passing through the midst of them, none of them knowing how, he miraculously escaped, Luke iv. 16, 28—30.

No. 432. OF SAREPTA.—In this discourse of our Saviour to the men of Nazareth, he mentions (Luke iv. 26,) Sarepta, a city of Sidon, or, within the jurisdiction of the Sidonians. It is called Zarephath, 1 Kings xvii. 9, and in all probability is (as Mr. Maundrel observes) the same now called Sarphan, distant about three hours travel from Sidon towards Tyre. This writer tells, that the place shewn for this city consists at present only of a few houses on the tops of the mountains, about half a mile from the sea. But it is more probable the principal part of the city stood below, in the space between the hills and the sea, there being ruins still seen in that place of considerable extent.

No. 433. OF CAPERNAUM.—Our Lord having miraculously escaped from his townsmen of Nazareth, came and dwelt at Capernaum, Matt. iv. 13, the description of which, therefore, I have reserved to this place. It is not mentioned in the Old Testament, either under this name, or any other like it; whence we may conclude that it was not then in being. It is therefore not improbable that it was one of the towns built by the Jews at their return from the Babylonish captivity, on the sea-coast, i. e. on the coast of the sea of Galilee, in the borders of Zebulon and Naphthali, consequently, towards the upper part of this sea-coast. It took its name without doubt, from an adjoining spring in great repute for its chrySTALLINE flowing waters, this fountain, or spring, being (as Josephus informs us) called by the natives Capernaum. And as the excellency of this fountain was in all probability one inducement to the building of the town in the place where it stood; so there seems to have been another motive for making choice of that situation, namely, the conveniency of it for a crossing-place from Galilee to the other side of the sea. For this seems to be alluded to by the prophet Isaiah, in that prophecy which was fulfilled by our Saviour's dwelling at Capernaum. Matt. chap. iv. ver. 15, 16, "The land of Zabulon and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles," &c. This expression, "by the way of the sea beyond Jordan," is, I think, to be understood as denoting, that as the gospel should be preached chiefly within the lands of Zebulon and Nephthali, in general, so more particularly at the cities or towns on the coast of the sea; and consequently, whence was the way by sea from Galilee, to the country beyond Jordan. As to the other expression, "Galilee of the Gentiles," this northern part of Galilee was so termed, either because it was very populous, or, because it was inhabited by many Gentiles, as well as Jews: or by a mixture of various nations. It remains only to observe, that on account of the honour done by our Lord to Capernaum, in choosing it for his dwelling-place, it is said by our Lord to be exalted unto heaven: but, on account of its not making a right use of this signal favour, it should be "brought down to hell," &c Matt. xi. 23. Which prediction is fully verified, it being so

decayed, as, long since, to consist but of six poor fishermen's cottages, and perhaps now is wholly desolate.

No. 434. THE SEA OF GALILEE, OTHERWISE THE SEA OF TIBERIAS, AND THE LAKE OF GENNESARETH.—Having described Capernaum, it will be proper to adjoin a description of the sea of Galilee, on which it stood. The sea of Galilee is the same with the sea of Tiberias, and the lake of Gennesareth. It was called the sea of Galilee from the province of Galilee; it was called the sea of Tiberias, from a town of Tiberias, standing on its western shore; and it was called the lake of Gennesareth, from that particular tract of Galilee which bounded it all along, or in great part, on the western side. The breadth of this lake or sea, Josephus tells us, is forty furlongs, and the length a hundred; the water of it is sweet and potable. It lies on a gravel, and so more conveniently to be drawn, and softer than either a river or fountain water. It has great variety of fish, not found any where else; and the river Jordan runs through the midst of it. Jos. lib. iii. de Bello, cap. 18. This sea, in the Old Testament, was called the sea of Cinnereth, Numb. xxxiv. 11, or Cinneroth, Josh. xiii. 27.

No. 435. OF THE LAND OF GENNESARETH.—From the lake of Gennesareth, we proceed to describe the land of Gennesareth, mentioned, Matt. xiv. 34; Mark vi. 53, and which, as Josephus expressly informs us, gave name to the adjoining lake; it is thus described by that author in his third book of the Wars of the Jews, chap. xviii. This lake takes its name from the country that surrounds it, which is fruitful and agreeable to admiration. As for fertility of soil, no plant comes amiss to it; besides that it is improved by the skill and industry of the inhabitants to the highest degree; and by a strange felicity of the climate, every thing prospers there; as nuts, palms, figs, and olive-trees, that flourish here in perfection, though they require a quite different temperature of air in the nature of them; which looks as if Providence took delight in this place to reconcile contradictions; and as if the very seasons themselves were in a competition which should be most obliging. And the production of strange varieties of excellent fruit is not all neither, but the conserving of them so long quick and sound is another curiosity. Figs and grapes hold in season there ten months in the year, and other fruits the whole year about. And the place is not more famous for a delicious air, than it is for a chrySTALLINE flowing fountain, called by the natives Capernaum, which some take for a little gut of the Nile, because of a certain fish in it, that is nowhere else to be found but in Alexandria. The length of the country along the lake is thirty stadia, (or furlongs, i. e. near four miles) and the breadth twenty stadia (or furlongs, i. e. about two miles and a half). Such a delicious country was the land of Gennesareth in the time of Josephus, who lived in the same age with our Saviour. From hence some conjecture that the word Gennesareth, or, as it is sometimes written, Gennesar, is composed of two words, *Gen* and *Sar*, the former denoting in Hebrew, a garden,

the latter a prince, and both together, the garden of a prince, or the princely garden. However, it is more likely, that the name Gennesareth was, by degrees, framed from that of Chinnereth, or Cinneroth, in the Old Testament. For it is manifest, Josh. xix. 35, that Cinnereth was then a fenced, or principal city in the tribe of Naphtali; and from 1 Kings xv. 20, that it gave name to an adjoining tract of ground; and, from Numb. xxxiv. 11; Deut. iii. 17; Josh. xii. 3, that the city of Cinnereth lay on the coast of the lake Gennesareth, and also gave name to the lake. These particulars laid together, it will, I suppose, appear probable, that Gennesareth is moulded from Cinneroth. There is indeed this difference between the times of the Old and New Testament, that whereas there was a considerable city named Chinnereth or Cinnereth in the former times, there is no mention made of any city; yet the lake and adjacent tract of ground still retained the ancient name of Cinnereth. I shall close the description of the land and lake of Gennesareth, with observing, that as Josephus attributes the extraordinary fertility of the land of Gennesareth to the peculiar providence of God, as if he took delight in this spot of ground; so it was a common saying of the Jews in reference to the lake of Gennesareth, that God loved that sea more than all the other seas. And indeed, it does so far hold good, as this sea, above all others, was frequently honoured with the Divine presence of our blessed Saviour Jesus Christ, after he came and dwelt at Capernaum, upon the lake of Gennesareth, and that not only before, but also after, his resurrection, John xxi. 1.

Now, though our Lord made choice of Capernaum as his dwelling-place, whence it is called his own city, Matt. ix. 1; yet he frequently visited other parts of Galilee, (and sometimes also the country beyond Jordan, and the sea of Galilee) teaching in their synagogues, and healing diseases: so that his fame went throughout the adjoining parts of Syria, and he was followed by great multitudes of people from all parts of the Holy Land, from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan, Matt. iv. 13, 23—25.

OF OUR SAVIOUR'S JOURNEYINGS FROM THE THIRD PASSOVER DURING HIS MINISTRY, TO THE FOURTH PASSOVER, A. D. 32.

Our blessed Lord in his infinite wisdom saw it not convenient to go up to Jerusalem the next passover, and therefore stayed in Galilee, as appears from his being there on the first Sabbath after the second day of the passover feast; when his disciples were found fault with for "plucking the ears of corn and rubbing them," Luke vi. 1, &c. Not long afterwards, our Lord chose the twelve apostles, Luke vi. 12, 13, &c. And presently after Jesus seeing the multitudes that followed him, went up with them into a mountain, and sitting down, preached to them that Divine sermon recorded in Matt. v.—vii. This sermon, beginning with the beatitudes, or blessings, the mountain, on which it is generally supposed to have been preached, is from hence called the mountain of Beatitudes, lying

north of the sea of Galilee, and not far from Capernaum; and in all probability, it was the same mountain, whither our Saviour retired, and where he spent the night in prayer, before his election of twelve apostles.

NO. 436. OF NAIN OR NAIM.—Our Lord having ended his sermon, came own from the mount, or little hill, (for it is but a small rising) and entered into Capernaum, where he cured the Centurion's servant, Matt. viii. 1, 2; Luke vii. 1, 2, &c. The day after our Lord went into a city called Naim, where he raised to life the widow's son that was dead, and carrying to his grave. Naim is in Galilee, not many leagues from mount Tabor, of which hereafter.

NO. 437. OF CHORAZIN.—Some time after this, our Lord discoursing with the people on John the Baptist's sending two disciples to him, takes occasion to upbraid the cities wherein most of his mighty works had been done, viz. Capernaum, Chorazin, and Bethsaida, Luke viii. 19; Matt. xi. 2, 3, 20, 21, &c. Chorazin, though reckoned here among the cities, wherein most of our Saviour's miracles had been done, yet is only mentioned by two of the evangelists, St. Matthew and St. Luke, and by these two only in this discourse. It is generally supposed to have stood on the sea of Galilee, not far from Capernaum; and so on the western coast of the sea.

NO. 438. OF BETHSAIDA.—Bethsaida is oftener mentioned; St. John telling us, chap. i. 44, that three of the apostles, viz. Peter, Andrew, and Philip, were of this city. Bethsaida, in Hebrew, imports "a house of fishing." It lay on the lake of Gennesareth, north, just at the influx of the river Jordan into the lake, and so very convenient for fishing; accordingly, we find two of its three townsmen mentioned, viz. Peter and Andrew, were fishermen by trade. Josephus tells us, that it was but a village, till Philip the tetrarch rendered it a magnificent city, rich and populous, which he named Julius, out of respect to Julia, the daughter of Cesar. This city stood on the eastern shore, and therefore is thought by some to have been distinct from Bethsaida of Galilee, John xii. 21; but this arises from their not considering, that the name Galilee extended in its larger acceptation to the east of the sea. The woe denounced against it by our Saviour is long since come upon it, it being reduced to the state of a poor village, consisting but of five or six poor cottages.

OF THE LAND OF SODOM AND GOMORRAH.—In the discourse where our Saviour upbraids Chorazin, Bethsaida, and Capernaum, he tells the two former, that it shall be more tolerable for Tyre and Sidon at the day of judgment than for them; and he tells Capernaum, that it shall be more tolerable even for the land of Sodom in the day of judgment, than for it. For Tyre and Sidon, *vide* No. 87, &c.

COUNTRY OF THE GADARENES, OR GERGESENS.—Some time after the discourse, Matt. v. "he went throughout every city and village preaching and shewing the glad tidings of the kingdom of God,"

Luke viii. 1. And being returned to the sea of Galilee, and a great multitude gathered together unto him, he entered into a ship, and taught them many things by parables, Luke viii. Mark iv. and more especially Matt. xiii. Now, when Jesus had finished these parables, he departed thence, or from those western parts of the sea of Galilee, Matt. xiii. 53, and passed over unto the other side, into the country of the Gergesens, or Gadarens, Luke viii. 22, 26; Matt. viii. 28. Here our Lord permitted certain devils, cast out of two men, to enter into a herd of swine, which, under their diabolical influence, ran violently down a steep place into the lake or sea and perished. Whereupon, the inhabitants of the country round about, besought Jesus to depart from them. Now the country, wherein this was done, is called by St. Matthew, the country of the Gergesens, and by St. Mark and Luke, the country of the Gadarens, because it lay between, or in the neighbourhood of, the two cities of Gadara and Gergesa, otherwise called Gerasa; both within the district of Decapolis. Gadara was a very rich city, as Josephus informs us, and of chief note on that side of the country. Gergesa, or Gerasa, was likewise a place of importance. Some conjecture this latter to be so called, from the Gergashites, one of the seven nations of Canaan, Deut. vii. 1. *Vide* No. 68.

Our Lord being come again unto the western side of the sea of Galilee, he performs divers miraculous cures, as stopping an issue of blood, wherewith a woman had been afflicted twelve years, only by the woman's touching the hem of his garment; restoring Jairus's daughter to life, Luke viii. 41, &c. Mark v. 21, 22. After which, our Lord determined to visit once more his own town Nazareth, where he found them strongly and unreasonably prejudiced against him, by reason of the mean condition, wherein he had formerly lived among them; insomuch, that "he could do there no mighty work, save that he laid his hands upon a few sick folk, and healed them:" he marvelled at their unbelief, Mark vi. 1, 2, &c. Hereupon, our blessed Saviour left them, and "went about other cities and villages, preaching the gospel and healing every sickness," Mark vi. 6; Matt. ix. 35. And when he saw the multitudes that followed him, he was moved with compassion, and saith to his disciples, "The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest," Matt. ix. 37, 38. After which, he sent forth his twelve disciples to preach, enduing them with the power of working miracles, Mark vi. 7; Luke ix; Matt. x. At the same time going himself into other parts of the country, teaching and preaching in their cities, Matt. xi. 1.

No. 439. OF TIBERIAS.—The apostles having finished that part of their ministry on which they were sent at that time, gathered themselves to Jesus, who was now probably returned to Capernaum, and told him what they had done and taught, Luke ix. 10; Mark vi. 30. There were many coming and going where he was, so that they had no leisure so much as to eat: hereupon he took them aside, privately into a desert place, belonging to Bethsaida, to

which he crossed, over the sea of Galilee, which is also called the sea of Tiberias; from a city of the same name, built by Herod the tetrarch of Galilee, on its western shore, and so called by him in honour of Tiberius Cesar. The great privileges granted by Herod to the inhabitants of this place, made it quickly become one of the principal cities of those parts. It is said to have had in it thirteen synagogues and an academy; that here was the last session of the Sanhedrim, or chief council of the Jews, and here the Talmud or body of the Jewish civil and canon law was collected.

Now, the people seeing Jesus and his disciples departing over to the other side of the sea, went round on foot, till they met with our Lord again: where having given them many instructions, towards evening, before he dismissed them, he miraculously fed them, being about five thousand, with five loaves and two small fishes, there being left, after all, no fewer than twelve baskets full of the fragments of the five loaves, which remained, Luke ix. 10, 11, &c. John vi. 1, 2, &c. The people having seen this miracle, said, "this is of a truth that prophet, (viz. the Messiah,) that should come into the world:" hereupon they resolved to take our Lord, by force, and to proclaim him their king. When Jesus therefore perceived this, he straightway constrained his disciples (who seem to have liked well enough the people's intentions to make their master a king, and so to have been unwilling to be sent away from him at this juncture) to get into the ship and to go before him to the other, that is, the western side of the lake again. After which he withdrew into a mountain alone to pray; where having tarried till about the fourth watch of the night, he comes to his disciples walking on the sea. The disciples, when they saw him, supposed it had been a spirit, and cried out for fear. But our Lord quickly terminated their fear, telling them, that it was he himself: whereupon they gladly received him into their ship, the wind, which had hitherto tossed them, ceased, and their ship was immediately at the land of Genesareth, whither they were going.

The day following, when the people who had been fed by Jesus, and had remained all night on that side of the sea where they had been fed, began to observe, that there had been no other boat there, but that one whereinto his disciples had entered, and that Jesus went not with his disciples in that boat; they sought him in the neighbouring places, not imagining he had passed the lake: but hearing nothing of him, they took the opportunity of some boats come in since the departure of the apostles, from Tiberias, near the place where they had been fed, and in these they came over to Capernaum, seeking Jesus. When they had found him, they let him know that they had been seeking him, and were still at a loss to know how he came over to that side of the sea. Jesus answered them, "Verily, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled;" and from hence takes occasion to exhort them, not to labour for the meat which perishes. but for that meat which endures, and will nourish their souls, to everlasting life.

THE THIRD PASSOVER, A. D. 32.—About this time was celebrated, the third passover after our Lord's entrance on his public ministry, which is mentioned, and only mentioned, by St. John, in the same chapter where he records the foregoing discourse of our Saviour, viz. John vi. 4. It is evident from what St. John says (particularly John vii. 1.) that our Lord stayed likewise this (as well as the foregoing) passover in Galilee.

OUR SAVIOUR'S JOURNEYINGS FROM THE FOURTH PASSOVER DURING HIS MINISTRY, TO THE FIFTH PASSOVER, AT WHICH HE WAS CRUCIFIED, IN THE THIRTY-FIFTH YEAR OF HIS LIFE, A. D. 33.

CANAAN, *vide* No. 64. AND No. 440. SYROPHENICIA.—The next journey of our Lord, noticed by the evangelists, is to the coasts of Tyre and Sidon, where he cured the daughter of a woman of Canaan, Matt. xv. 22, or (as St. Mark, chap. vii. 26, styles her) a Greek, a Syrophenician by nation. That the territories of Tyre and Sidon lay west and north of Galilee has been already observed; also, that the old inhabitants of this tract were descendants of Canaan, and many of them not driven out by the children of Israel; whence this tract seems to have retained the name of Canaan, a great while after other parts of the country, better inhabited by the Israelites, had lost that name. The Greeks called the tract inhabited by the old Canaanites along the Mediterranean Sea, Phenicia; the more inland parts, inhabited partly by Canaanites, or Phenicians, and partly by Syrians, Syro-phenicia: whence the woman said by St. Matthew to be of Canaan, is more particularly said by St. Mark to be a Syro-phenician by nation, as she was a Greek by religion and language. It is observable that Phenicia, though mentioned in the Acts, yet it is never mentioned in the gospels, but is denoted by "the coasts of Tyre and Sidon;" two principal cities herein, of which therefore a more particular account is desirable.

No. 441. OF TYRE.—I shall begin with the city of Tyre, which lies south of Sidon, about the distance of seven hours, or somewhat better than twenty miles. It is supposed to have been originally built by a colony of Sidonians (whence by Isaiah, chap. xxiii. 12, it is called daughter of Sidon) on a high hill on the continent, the ruins whereof are still remaining by the name of Palætyrus, or Old Tyre. In process of time, the city was removed into an adjacent rocky island, about seventy paces from the main land; and became a place of very great trade and wealth, for some time out-doing Sidon itself. Hence Isaiah saith of it, that her merchants were princes, and her traffickers were the honourable of the earth. It was particularly famous for dying purple, said to be first discovered here, by a mere accident; a dog's lips, by eating of the fish called Conchilis, being dyed of a purple colour. It was taken and destroyed by Nebuchadnezzar; and after it had recovered itself, flourished for a considerable time, till it was again demolished by Alexander the Great, who had joined it to the main land. Recovering again both its beauty and riches, this city became a confederate

of the Romans, and for its fidelity, was by them invested with the privileges of a Roman city. In the flourishing times of Christianity, it was the metropolitan see for the province of Phenicia: but in A. D. 636, it was subjected by the Saracens; under which yoke having groaned four hundred and eighteen years, it was regained by the Christians, A. D. 1124. However, it was finally brought under Turkish thralldom, A. D. 1289, as it still continues. *Vide* No. 252.

Mr. Maundrel has given us this account of its state and condition, A. D. 1697. This city, saith he, standing in the sea upon a peninsula, promises at a distance something very magnificent. But when you come to it, you find no similitude of that glory, for which it was renowned in ancient times, and which the prophet Ezekiel describes, chap. xxvi.—xxviii. On the north side it has an old Turkish ungarrisoned castle; besides which you see nothing here but a mere Babel of broken walls, pillars, vaults, &c. there being not so much as one entire house left. Its present inhabitants are only a few poor wretches, harbouring themselves in vaults, and subsisting chiefly on fishing, who seem to be preserved in this place, by Divine Providence, as a visible argument how God has fulfilled his word concerning Tyre, viz. "that it should be as the top of a rock, a place for fishers to dry their nets on," Ezek. xxvi. 14.

In the midst of the ruins stands up one pile higher than the rest, which is the east end of a great church, probably the cathedral of Tyre: this having been an archiepiscopal see in the Christian times: and why not the very same cathedral that was erected by bishop Paulinus, and honoured with that famous consecration sermon of Eusebius, recorded by himself in his Ecclesiastical History, lib. x. cap. 4.

I cannot in this place, omit an observation, made by most of our company in this journey, viz. that in all the ruins of churches which we saw, though their other parts were totally demolished; yet the east end we always found standing, and tolerably entire. Whether the Christians, when over-run by infidels, redeemed their altar from ruin with money, or whether the barbarians, when they demolished the other parts of the church, might voluntarily spare these, out of awe and veneration; or whether they have stood thus long, by virtue of some peculiar firmness in the nature of the fabric, or whether some occult providence has preserved them as so many standing monuments of Christianity in these unbelieving regions, and presages of its future restoration, I will not determine. This only I will say, that we found it in fact, so as I describe, in all the ruined churches in our way, being perhaps not fewer than one hundred: nor do I remember to have seen one instance to the contrary. This might justly seem a trifling observation, were it founded on a few examples only. But it being a thing so often and indeed universally observed by us, throughout our whole journey, I thought it must needs proceed from something more than blind chance, and might very well deserve this animadversion.

But to return from this digression: there being an old stair-case

in this ruin last-mentioned, I got up to the top of it: from whence I had an entire prospect of the island part of Tyre, of the isthmus, and of the adjacent shore. I thought I could from this elevation, discern the isthmus to be of a soil of a different nature from the other two, it lying lower than either, and being covered all over with sand, which the sea casts upon it, as the tokens of its natural right of a passage there, from which it was by Alexander the Great injuriously excluded. The island of Tyre, in its natural state, seems to have been of a circular figure, containing not more than forty acres of ground. It discovers still the foundations of a wall, which anciently encompassed it round, at the utmost margin of the sand. It makes with the isthmus two large bays, one on its north side, the other on its south. These bays are in part defended from the ocean, each by a long ridge, resembling a mole, stretching directly out, on both sides, from the head of the island; but these ridges, whether they were wall or rocks, whether the work of art or nature, I was too far distant to discern.

It is observable, that Mr. Maundrel here says that Tyre, in its natural state, seems to have been of a circular figure, containing not more than forty acres of ground. Whereby he plainly intimates, that by artificial methods, it had been enlarged, so as to contain a large and populous city.

Coming out of the ruins, we saw the foundation of a very strong wall, running cross the neck of land, and serving as a barrier, to secure the city on this side. From this place we were one-third of an hour in passing the sandy isthmus, before we came to the ground, which we apprehended to be the natural shore.

No. 442. OF SIDON.—Sidon is one of the most ancient cities in the universe, and the most northern of those assigned to the tribe of Asher. It is with great probability thought to take its name from Sidon, one of the sons of Canaan, Gen. x. 15, and it did long excel all other cities of Phenicia, even Tyre itself; nay, it is said by a heathen author to have been the greatest of maritime cities, having for ages quietly enjoyed a great trade, which brought in vast riches, and enabled the inhabitants to live in great voluptuousness; insomuch, that a life of quiet and security, in ease and pleasure, is denoted, by “living after the manner of the Sidonians,” Judg. xviii. 7. The men of Sidon being great ship-wrights, there were “none that were skilled to hew timber like the Sidonians,” 1 Kings v. 6. And therefore, from hence Solomon had his principal workmen, to build his temple. Nay, the people of this city are represented by authors, both sacred and profane, as excellent artificers in other professions, or trades; particularly, they are said to be the first makers of chrysal glass. The city, as it was the mother of Tyre, in the times of heathenism, Tyre being a colony of the Sidonians; so may it be said to be the daughter of Tyre, when Christianity flourished, forasmuch as it acknowledged the church of Tyre for its metropolitical, or mother church. It was formerly very strong, both by art and nature, having on the north side a fort or citadel built on an inaccessible rock, and environed

on all sides by the sea, which, when it was brought under the command of the western Christians, was held by the knights of the Teutonic order: it had also another fort on the south side of the port, which the Knights Templars guarded. However, it was taken by the Turks, with the rest of this country, from the Christians, and is now much ruined. Mr. Maundrel tells us, that it is stocked well enough with inhabitants, but is very much shrunk from its ancient extent, and more from its splendour, as appears from a great many beautiful pillars, that lie scattered up and down the gardens without the present walls. Whatever antiquities may have been hereabout, they are now perfectly obscured, and buried by the Turkish buildings. On the south side of the city, on a high hill, stands an old castle, said to be erected by Lewis IX. of France, surnamed the Saint; and not far from the castle, is an old unfinished palace of Faccardine's, serving however the Bassa for his seraglio; but neither of them worth mentioning, had the city afforded any thing more remarkable. The French merchants have here a factory, the most considerable of all their's in the Levant: their habitation is a large kane close by the sea, where the consul and all the nation are quartered together.

NO. 443. MAGDALA, AND NO. 444 DALMANUTHA.—Having stayed in those parts as long as he thought good, our Lord departed from thence, and came to the sea of Galilee, not directly, or to the nearest, or western shore thereof, but fetching a compass through the midst of the coasts of Decapolis, and so coming to the eastern shore of the sea. Mark vii. 31. Having performed great cures here, and again miraculously fed a multitude that followed him, he sent them away, and taking ship with his disciples, came into the coast of Magdala, or (which comes to the same) to the parts of Dalmanutha, Matt. xv. 39; Mark viii. 10. For the place to which our Saviour came at this time, lay between, or in the neighbourhood of, Magdala and Dalmanutha: these were seated on the same side of the sea where our Saviour was before, viz., on the eastern side, but at another part of the eastern side. It is not improbably conjectured, that Mary Magdalen was of this town of Magdala, and took her surname from it.

NO. 445. OF CESAREA PHILIPPI.—After this, our Lord continuing his journeyings on the eastern side of the sea of Galilee and of the river Jordan, comes first to Bethsaida, Mark viii. 22, and from thence to the district and towns of Cesarea Philippi. This city is situated near the head of Jordan, and was by the Canaanites called Laish or Leshem, Judg. xviii. 7, but being taken by some of the Danites, it was from them called Dan. Henceforward it was usually accounted the utmost border northward of the land of Israel, as Beersheba was southward; whence from Dan to Beersheba is an expression frequently used in the Scriptures to denote the whole length of the Holy Land from north to south. Here it was that Jeroboam placed one of his golden calves. By Gentile writers it was called Paneas from the adjoining spring Paneum or

Panium, commonly taken to be the true head of Jordan. *Vide* No. 93. It with its territories was given by Augustus Cesar to Herod the Great, who left it to Philip his youngest son, together with the tetrarchy of Iturea and Trachonitis, to which it adjoined. Philip repairing and beautifying it, made it the capital of his tetrarchy, or at least the place of his residence, giving it the name of Cesarea Philippi, partly to curry favour with Tiberius Cesar, partly to preserve the memory of his own name, and partly to distinguish it from another Cesarea mentioned Acts x. 1, and lying on the Mediterranean Sea.

No. 446. OF THE MOUNT OF TRANSFIGURATION.—Some time after this, our Lord taking with him Peter, and James, and John, went up into a mountain to pray; and while he prayed, he was transfigured before them, his face did shine as the sun, and his raiment was white and glistening as the light, &c. Matt. xvii. 1, 2, &c. Mark ix. 2, 3, &c.; Luke ix. 28, 29, &c. The mount on which our Saviour was thus transfigured, as is commonly thought, is mount Tabor, mentioned frequently in the Old Testament, and of which Mr. Maundrel gives us this account. It is a high mount, round and beautiful, standing by itself in the plain of Esdraelon, two hours distance from Nazareth eastward. After a very laborious ascent, which took up near an hour, we reached, says he, the highest part of the mountain, which has a plain area at top, fertile and delicious, of an oval figure, extended about one furlong in breadth, and two in length. This area is enclosed with trees on all parts, except towards the south. It was anciently environed with walls, and trenches, and other fortifications, of which it shews many remains at this day. In this area there are in several places, cisterns of good water, but what are most devoutly visited, are three contiguous grottos made to represent the three tabernacles, which Saint Peter proposed to erect, in the astonishment that possessed him at the glory of the transfiguration. From the top of Tabor you have a prospect, which if nothing else, well rewards the labour of ascending it; it is impossible for man's eyes to behold a higher gratification of this nature.

Our Saviour being come down from the mount of transfiguration, and having passed over part of Galilee, returns at length to Capernaum, where he works a miracle, to pay the tribute money, yearly gathered from all Jews above twenty years of age, for the use of the temple, Matt. xvii. 24, 25, &c. Our Saviour had now during two passovers, and so for a year, if not two years, continued in Galilee and its confines: but the feast of tabernacles being at hand, some of his reputed brethren proposed his going with them to Jerusalem; but "he abode still in Galilee; and when those his brethren, (kinsmen,) were gone up, then went he also up to the feast, not openly, but as it were in secret," John vii. 2, 3, &c.

No. 447. EXTRACTION OF THE SAMARITANS, AND RISE OF THE DIFFERENCES IN RELIGION BETWEEN THEM AND THE JEWS.—Our Lord passed through Samaria, as the direct way from Galilee to

Jerusalem, and having sent some before him to take lodgings for him, they entered into a village of the Samaritans to see for lodgings, and to make ready for him. But the Samaritans refused to entertain him, because they plainly perceived that he was determinately going up to Jerusalem, to celebrate there the feast of tabernacles, whereby he plainly determined the controversy between them and the Jews, as to the place appointed by God for sacrifice, against the Samaritans. Now it may not be unuseful to give here a short account of the Samaritans, and of the differences between them and the Jews.

Salmanassar, king of Assyria, ante A. D. 721, having after three years siege taken Samaria, capital of the kingdom of Israel, he carried away the Israelites into Assyria, and in their stead brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, and they possessed Samaria, and dwelt in the cities thereof, 2 King xvii. 5, 6, 24, &c. These being mere heathens, at the beginning of their dwelling here, feared not the Lord, that is, had not the least regard for the God of Israel; but God hereupon sending lions among them which slew some of them, they acquainted the king of Assyria therewith, and that they considered the lions as sent among them by the God of the land, because they knew not the manner of worshipping him. Upon this, the king of Assyria sent them one of the priests whom he had brought from thence, to teach them the manner of the God of the land. However after this they did not so embrace the worship of the true God, as to renounce immediately their heathen worship, but the people of each nation retained the worship of the god of their own nation, 2 Kings xvii. 25, &c. and so as it were patched up a religion consisting partly of the heathen rites, which obtained among them for some time. But in our Saviour's time, and for a considerable while before, they were so far brought off from their heathen impieties, as to become zealous in the worship of the God of Israel, as the one only true God, to entertain the Pentateuch, or five books of Moses, as the word of God, to be circumcised, and to look for the Messiah, "who should tell them all things," John iv. 25. The great controversy between them and the Jews in our Saviour's days, was concerning the place of worship, and to which they were to bring their sacrifices, they affirming it was mount Gerizim (where the blessings were to be read to the people of Israel upon their coming into the land of Canaan, Deut. xi. 29; Josh. viii. 33.) the Jews affirming it to be mount Sion, where their temple stood. Upon mount Gerizim a temple had been built by Sanballat, who being made governor of the country of Samaria by Darius king of Persia, proved treacherous to him, and taking part with Alexander the Great, in recompense of his treason, obtained leave from Alexander to erect the said temple, like to that of Jerusalem. The motive which induced Sanballat to build this temple, is said to be this, viz. that he having married his daughter to Manasses, brother of Jaddus the high-priest of the Jews, and fearing he would put her away to

avoid the sentence of excommunication for such an irregular match, in marrying a strange wife, or one that was not a Jewess, he promised Manasseh, that if he would retain her, he would build a temple answerable to that of Jerusalem, and would make him the high-priest thereof; which was done accordingly. This proved the main occasion of the differences and animosities between the Samaritans and Jews, which proceeded so far at length as that they had no dealings one with the other, which lasted down to our Saviour's time, John iv. 9. For though the temple erected by Sanballat had been long before destroyed by Hyrcanus the Maccabean, yet the place it seems remained notwithstanding even then a place of worship, John iv. 20.

Our Saviour being (as is above said) denied accommodation by the Samaritans of the village to which he had sent, withdrew to another village, Luke ix. 56, and arrived at last at Jerusalem, where, about the midst of the feast, he appeared publicly in the temple, teaching and instructing the people, John vii. 14. Our Lord well knowing that the chiefs of the Jews had now resolved on his death, John vii. 19, 25, the better to avoid their snares, as it seems, used to retire at the coming on of night, John viii. 1, from Jerusalem to Mount Olivet, or the Mount of Olives, which without doubt took its name from the olive-trees growing on it, on which mount stood Bethany, where lived Lazarus and his sisters Mary and Martha; at whose house it is probable our Lord lay by night, when he retired. This mount is a little without Jerusalem east, the valley of Jehoshaphat lying between. Josephus reckons its distance from the city to be five furlongs, meaning, in all probability, the very nearest part, or very foot of the mount; which is very reconcilable with St. Luke, though the evangelist reckons it from Jerusalem a Sabbath-day's journey, that is, eight furlongs, or a mile; forasmuch as the Sacred Writer had, in all likelihood, particular regard to that part of the mount, from whence our Saviour ascended, and from whence the apostles returned, Acts i. 12. Mr. Maundrel tells us, that he and his companions going out of Jerusalem at St. Stephen's Gate, and crossing the valley of Jehoshaphat, began immediately to ascend the mountain. Being got above two-thirds of the way up, we came (saith he) to certain grottos, cut with intricate windings, and caverns under ground: these are called the *sepulchres of the prophets*. A little higher up are twelve arched vaults under ground, standing side by side; these were built in memory of the twelve apostles, who are said to have compiled their creed in this place. Sixty paces higher you come to the place, where they say Christ uttered his prophecy concerning the final destruction of Jerusalem, Matt. xxiv. 1, 2, &c. And a little on the right hand of this, is the place, where they say he dictated a second time the Lord's Prayer to his disciples, Luke xi. 1, 2. Somewhat higher is the cave of a saint called Pelagia, and as much more above that, a pillar signifying the place where an angel, as they tell you, gave the blessed Virgin three days' warning of her death. At the top of the hill, you come to the place of our blessed Lord's ascension, of

which, and some other parts of Mount Olivet, more in their proper places.

NO 448. OF THE POOL AND TOWER OF SILOAM.—During our Lord's stay at this time at Jerusalem, he cured a man born blind, by ordering him to wash in the Pool of Siloam. This lies in the valley of Jehoshaphat, and was anciently dignified with a church built over it. Mr. Maundrel tells us, that when he was at Jerusalem, a tanner used it to dress his hides in. Near this pool, towards the west, is thought to have stood the tower of Siloam, which falling, killed eighteen persons, Luke xiii. 4.

The Feast of Tabernacles (which always began on the fifteenth of the Hebrew month *Tisri*, this year about the middle of our October) being ended, our Lord departed from Jerusalem, and spent the time till the Feast of Dedication, in teaching in the cities and villages, Luke xiii. 22. The Feast of Dedication, (which began on the twenty-fifth of the Hebrew month *Cisleu*, this year on our December the sixteenth) being come, our Saviour was by that time arrived again at Jerusalem to celebrate it. And because it was winter, our Saviour walked in that part of the temple, which was called Solomon's Porch, John x. 22, 23, of which we have spoken already. *Vide* No. 428.

NO. 449. OF BETHANY.—The Feast of Dedication being over, our Lord departed into the country beyond Jordan, to the place where John at first baptized; and here he abode, John x. 40. Now, while he was here, a certain man was sick, named Lazarus, of Bethany, the town of Mary and Martha, sisters to Lazarus. His sisters therefore sent information to Jesus, that their brother Lazarus, whom he loved, was sick. Our Lord having tarried two days, till Lazarus was dead, after that comes to Bethany; where he found that Lazarus had laid in the grave four days already, John xi. 1, 2, &c. Now Bethany was distant from Jerusalem, about fifteen furlongs, or near two miles, John xi. 18. It was situated on Mount Olivet. Mr Maundrel acquaints us, that having crossed the valley of Jehoshaphat and part of Mount Olivet, he came in half an hour to Bethany, at present only a small village. At the first entrance into it is an old ruin, which they call Lazarus's Castle, supposed to have been the mansion-house of that favourite of our Lord. At the bottom of a small descent, not far from the castle, is shewn the sepulchre out of which he was raised to renewed life, by that enlivening voice of Christ, "Lazarus, come forth." You descend into the sepulchre by twenty-five steep stairs, at the bottom of which you arrive first in a small square room, and from thence you creep down into another lesser room about a yard and a half deeper, in which the body is said to have been laid. This place is held in great veneration by the Turks, who use it for an oratory (or place of prayer,) and demand of all Christians a small caphar for their admission into it. About a bow-shot from hence you pass by the place which, they say, was Mary Magdalene's habitation; and then descending a steep hill you come to the fountain of the Apostles, so called

because, as the tradition goes, those holy persons were wont to refresh themselves here in their travels between Jerusalem and Jericho. And indeed it is a thing very probable, and no more than I believe (saith our author) is done by all that travel this way; the fountain being close by the road's side, and very inviting to the thirsty passenger.

No. 450. OF THE CITY EPHRAIM.—Now, many of the Jews who came to Mary, and had seen the miracle wrought by Jesus in restoring Lazarus to life, believed on Jesus. Others went and informed the Pharisees what he had done. Whereupon, from this day, the heads of the Jewish nation took counsel together how they might execute what they had long intended, and destroy our Saviour. Knowing this, our Lord walked no more openly among the Jews, but went into a country near the wilderness of Judea, to a city of those less frequented parts called Ephraim, as lying probably among the mountains and hills of Ephraim, and at the very edge of that tribe towards the tribe of Benjamin. Here our Lord continued, with the apostles, till the next passover.

No. 451. OF JERICO. *Vide* No. 204.—The time approaching for celebrating the passover (which was the fifth after our Lord's entrance on his ministry, and the last he was present at) our Lord leaves Ephraim, and passing through the midst of Samaria and Galilee (Luke xvii. 11,) comes into the country beyond Jordan (Matt. xix. 1; Mark x. 1,) taking occasion to acquaint the apostles in the way, "that he should be betrayed unto the chief priests and scribes, and they should condemn him to death, and deliver him to the Gentiles, who should mock him and scourge him, and spit upon him, and crucify him," adding, by way of comfort, that notwithstanding, "he should rise again the third day," Matt. xx. 17, 18, &c.; Mark x. 32, 33, &c.; Luke xviii. 31, 32, &c. Our Lord in this his last journey was pleased to take Jericho in his way; and though it is not to be doubted but that he had frequently visited this place, yet this is the only time it is mentioned by any of the evangelists.

This was the first city taken by Joshua from the Canaanites; he destroyed it, and withal pronounced a severe curse on him that should rebuild it: "cursed be the man before the Lord, that rises up and builds this city Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it," Joshua vi. 26. This curse in the days of Ahab king of Israel did accordingly fall on Hiel the Bethelite, as we read, 1 Kings xvi. 34. After the city was rebuilt by Hiel, it was ennobled with a school of the prophets, 2 Kings ii. 5. The situation of the place was pleasant, 2 Kings ii. 19, which might be what tempted Hiel to venture upon rebuilding it, and which induced the prophets to set up a school there. The only misfortune was, that the waters were naught, and the ground thereupon barren, till the spring from whence the waters came, was healed by the prophet Elisha, 2 Kings ii. 21. Ever since, the waters have become exceeding wholesome and

nourishing, so as to cause great fruitfulness in the ground adjoining. Josephus tells us, lib. v. cap. 4. De Bello, that in his time, the neighbouring country was furnished with curious gardens, and thick groves of palm-trees; and that it afforded great store of balsam, which was the choicest commodity they had. As for the city itself, it yielded to none in all Judea, but Jerusalem, in the times of the last kings of Judea: it was adorned with a royal palace, wherein Herod the Great died; with an hippodromus, or place where the Jewish nobility learned to ride, military exercises, and other arts of chivalry; as also an amphitheatre, with other magnificent buildings. But at present, Mr. Maundrel tells us, it is only a poor nasty village of the Arabs. He was carried here to see a place where Zaccheus's house is said to have stood, which is only an old square stone building on the south side of Jericho. In his journey hither from Jerusalem, he came by the fountain of Elisha above-mentioned, the waters whereof, he tells us, are at present received in a bason about nine or ten paces long, and five or six broad: and from thence issuing out in good plenty, divide themselves into several small streams, dispersing their refreshment to all the field between it and Jericho, and rendering it exceeding fruitful. Close by the fountain now grows a large tree spreading into boughs over the water, where, in the shade, he and his companions took a collation, with the father-guardian, and about thirty or forty friars more. Josephus computes the distance of Jericho from Jordan, at sixty furlongs, or seven miles and a half, which agrees well enough with Mr. Maundrel's account, who arrived at the river Jordan, from Jericho, in two hours. The distance of the said place from Jerusalem is reckoned by Josephus, one hundred and fifty furlongs, or near nineteen miles; the same author adding, that the country between them is rock and desert, and apt to be infested with thieves: which in all likelihood gave occasion to our blessed Lord to instance in this part of the country, when he says, "a certain man went down from Jerusalem to Jericho, and fell among thieves." &c. Luke x. 30.

BETHANY, *Vide* No. 449, and No. 452, BETHPHAGE.

Our Lord leaving Jericho, six days before the passover, came to Bethany, where Lazarus was, whom he had raised from the dead, John xii. 1. The news of our Lord's arrival at Bethany being noised abroad, great numbers of the Jews came thither, "not for Jesus' sake only, but that they might see Lazarus also," John xii. 9. Having stayed with Mary and Martha at Bethany the Sabbath-day, the next day Jesus continued his journey to Jerusalem, and passing over that part of Mount Olivet which belonged to Bethany and Bethphage, (this last being a village on the same mount, as it seems somewhat nearer to Jerusalem) he sent two of his disciples to the village over-against them to fetch him an ass with its foal, our Lord determining to ride upon it into Jerusalem, according to prophecy, Zech. ix. 9.

The words of the prophecy of Zechariah (fulfilled by this action of our Saviour) run thus: "Rejoice greatly, O daughter of Zion;—

behold, thy King cometh unto thee—riding upon an ass, and upon a colt, the foal of an ass," Zech. ix. 9. In perfect agreement with this, St. Matthew expressly relates, Matt. xxxi. 7, that the disciples having brought the ass and the colt, put on them their clothes, and set him (i. e. Christ) on them. It being said by the other evangelists, that Christ rode upon the colt, does not imply any necessary contradiction to his riding also upon the ass; since he might ride part of the way upon one, and the remaining part upon the other. It seems therefore much more rational and modest, to suppose he did so in agreement with the prediction of Zechary, and the relation of St. Matthew, than to suppose the contrary, because we cannot conceive any good reason for his changing the beast he rode on in so little a way.

Many of those country Jews who were come to Jerusalem, to the feast, having notice that Jesus was advancing towards the city, over mount Olivet, met him with branches of palm-trees in their hands, in token of joy on this occasion; (whence the day answering hereto is called by us *Palm Sunday*.) others for the like end strewed the ground with boughs, and occasionally with their very garments. Our Lord being come to the descent of the mount of Olives, the whole multitude, they that went before, or that met him, and they that followed after, brake forth into joyful acclamations. Our blessed Saviour himself, on the contrary, reflecting on the most grievous calamities which should befall this city for the infidelity of its inhabitants, could not withhold his tears; uttering this exclamation, "O that thou hadst known, even thou, Jerusalem, at least in this thy day, the things which belong unto thy peace!" &c. Luke xix. 41, &c. Jesus thus attended with a multitude (insomuch that the whole city of Jerusalem was in an uproar, inquiring who he was), went directly to the temple, and again (as he had formerly done) cast out them that sold and bought; overthrew the tables of the money-changers, the seats of them that sold doves, &c., Matt. xxi. 12. After this, the lame and the blind were brought to him in the temple, and he healed them, Matt. xxi. 14. Our Lord also spent a considerable time in teaching and instructing the people, Luke xix. 47. But when the evening was come, he withdrew from the city to Bethany, with the twelve, and lodged there, Matt. xxi. 17; Mark xi. 11.

On the morrow, answering to our Monday, in the Passion-week, as they returned in the morning into the city, our Lord was hungry, and seeing a fig-tree in the way, he went up to it, and finding nothing thereon but leaves only, he said, "Let no fruit grow on thee henceforward for ever, and the fig-tree presently withered away," Matt. xxi. 18; Mark xi. 12, &c. Being come into the temple, and finding those that sold and bought got together as before, he drove them all out again, this second day likewise, and would not suffer that any man should so much as carry any vessel, or goods, through the temple, Mark xi. 15, &c.

At evening our Lord withdraws to Bethany, Mark xi. 19; Luke xxi. 37.

The next morning, answering to our Tuesday in Passion-week, as they returned into the city, the disciples remarked that the fig-tree was dried up from the roots: which Peter observing to Jesus, he hints at much greater miracles, even by a word's speaking, removing mount Olivet (on which they were) into the sea, if they had but the faith of God, Matt. xxi. 20, &c.; Mark xi. 20, &c.

Now during the three fore-mentioned days, while our Lord was in the temple, the rulers of the Jews came to him, demanding to know by what authority he did these things. This demand occasioned the discourses and parables recorded Matt. xxi. 23, to the end of chap. xxv. as also Mark xi. 27, to chap. xiv. and Luke xx. 1, to chap. xxii. John xii. 23—36, and 44—50. On Tuesday evening, Christ withdrew from the temple, and did not return to Jerusalem, but continued at Bethany, till the night (answering to our Thursday night in Passion-week) wherein he would suffer himself to be betrayed.

During our Lord's stay at Bethany, as he was at table in the house of Simon the leper, who some think probably was otherwise called Lazarus, there came a woman having an alabaster box of very precious ointment, and poured it on his head. Judas Iscariot blaming this action, Jesus plainly affirms that she had done well, inasmuch as she had beforehand anointed his body to the burying, which it was in a few days to undergo, Matt. xxvi. 6; Mark xiv. 3; John xii. 2, 3, &c.

Now Judas Iscariot was not only of a covetous temper, but was also full of vexation from this reprimand, and from his disappointment, in not getting this precious ointment to be sold, and having the fingering of the money it was sold for, (for as he kept the bag, or common purse, so he purloined a part of its contents, John xii. 6.) The devil, taking advantage of these circumstances, prevails on Judas Iscariot, in his wrath and revenge, to go quickly, and agree with the rulers of the Jews to betray his master to them, for a small sum of money, when he should get a fair opportunity, Matt. xxvi. 14; Mark xiv. 10; Luke xxii. 3. They closed with his offer, and bargained with him. For Thursday evening (when the passover day began) being come, our Lord goes from Bethany to Jerusalem, and there with the twelve apostles ate the passover. Which done, and the other particulars transacted, which are recorded, Matt. xxvi. to ver. 36; Mark xiv. to ver. 32; Luke xxii. to ver. 39; and John xiii. 14, &c., our Saviour retires out of Jerusalem to the mount of Olives, passing over the brook Cedron, which runs at the foot of the mount of Olives, and came to a place called Gethsemane, to a garden whither he frequently resorted, with his disciples, so that the place and its approaches were thoroughly known to Judas. Matt. xxvi. 36; Mark xiv. 32; John xviii. 1, 2. Such a privacy suited Judas exactly; and having received a band of men and officers, from the chief priests and Pharisees, he proceeds directly to the garden, where they, whom he had brought with him, took Jesus (he, permitting himself to be so taken, in order to accomplish the great end of man's redemption, for which

he came into the world, Luke iv. 30; John viii. 59; Matt. xxvi. 53, &c.; John xviii. 11, 12.) The officers and soldiers having thus seized our blessed Lord, bound him, and led him away to Annas first, who was father-in-law to Caiaphas, the high-priest that year. But Annas orders him before Caiaphas himself, for examination, with whom were assembled the scribes and elders, Matt. xxvi. 57; John xviii. 13, &c.

In the morning, Jesus was condemned by the rulers of the Jews, who led him from Caiaphas's house to the judgment hall, to accuse him before Pilate the Roman governor, and to get sentence of death pronounced against him, in confirmation of their own sentence, which otherwise could not have been executed, Matt. xxvii. 1; Mark xv. 1; Luke xxiii. 1; John xviii. 28. Having wrested from the reluctant governor the sentence of crucifixion, the governor's soldiers took our Lord into the common hall, called *Prætorium*; where they mocked and abused him, by heinous indignities. After which they led him out from this hall, and from the structure of which it was a part, to crucify him, making him carry his cross himself; till, our Lord being unable, through the prolonged fatigue he had endured all the night before, and that day, to carry it any longer, the soldiers compelled one Simon, a Cyrenean, whom they met coming out of the country, to carry a part of the cross for him. When arrived at the place called in Hebrew *Golgotha*, in Latin *Calvary*, in English *the place of a skull*, there they crucified the Lord of life; who some time after commending his spirit into the hands of God his Father, quitted this life; dying that we might live.

No. 453. OF ARIMATEA.—When the evening was come, Joseph, a rich man and honourable counsellor, of Arimathea, thought to be the same with Ramatha, or Ramathaim-Zophim, 1 Sam. i. 1, No. 285, went to Pilate, and solicited the body of Jesus; to whose death he had not consented, for indeed he was a disciple, though secretly, for fear of the Jews, John xix. 37. The body being granted him, he and Nicodemus came to Calvary, took it down from the cross, and wound round it linen cloths, with spices, which had been procured by Nicodemus, according to the manner of the Jews in burying persons of high consideration. Now in the place where Jesus was crucified was a garden; and in that garden this Joseph had caused a new tomb to be hewn out of the rock; wherein he and Nicodemus laid the body of Jesus; rolling a great stone to block up the door of the sepulchre.

No. 454. OF GETHSEMANE.—Having thus attended our blessed Redeemer to his grave; during his body's lying therein, let us take a more particular account of the places, wherein the several parts of his sufferings were transacted, and which for that reason are become remarkable to Christians. I shall begin with the garden of Gethsemane, which, as Mr. Maundrel informs us, is an even plot of ground, not above fifty-seven yards square, lying between the foot of Mount Olivet, and the brook Cedron. It is well planted with olive trees, and those of so old a growth, that they are believed

to be the same that stood there in our Saviour's time, but very improbably. At the upper corner of the garden is a flat naked ledge of rock, reputed to be the spot on which the apostles, Peter, James, and John fell asleep, during the agony of our Lord. And, a few paces from hence, is a grotto said to be the place, in which Christ underwent that bitter part of his passion. About eight paces from where the apostles slept, is a small shred of ground twelve yards long, and one broad, supposed to be the very path on which the traitor Judas walked up to Christ, saying, Hail, master, and kissed him. This narrow path is separated by a wall out of the midst of the garden, as an accursed piece of land, a work the more remarkable, as being done by the Turks, who, as well as Christians, detest the very earth, on which was acted such an infamous treachery.

No. 455. OF THE BROOK CEDRON.—The brook Cedron, which is called in the Old Testament Kidron, 2 Sam. xv. 23, runs along the bottom of the valley east of Jerusalem, between that city and mount Olivet, called the valley of Jehoshaphat. The brook is such, only in the winter season, or after great rains, being at other times without a drop of water in it, as it was all the time Mr. Maundrel stayed at Jerusalem.

No. 456. THE POTTER'S FIELD, OR FIELD OF BLOOD.—The valley of Jehoshaphat runs across the mouth of another valley called the valley of Hinnom, lying at the bottom of mount Sion. On the west side of this last valley is the place called anciently the Potter's Field, and afterwards the Field of Blood, from its being purchased with the pieces of silver, which were the price of the blood of Christ; but at present, from that veneration which it has obtained among Christians, it is called *Campo Sancto*, or the Holy Field. It is a small plot of ground, not above thirty yards long, and about half as much broad. One moiety of it is taken up by a square fabric twelve yards high, built for a charnel-house. The corpses are let down into it from the top, there being five holes left open for that purpose. The Armenians have the command of this burying-place, for which they pay the Turks a rent of one zequin a day. The earth is of a chalky substance hereabouts.

A little below the Campo Sancto is shewn an intricate cave, or sepulchre, consisting of several rooms one within another, in which the apostles are said to have hid themselves, when they forsook their master and fled. The entrance of the cave discovers signs of its having been adorned with painting in ancient times.

They pretend, at this very day, to shew, whereabout in Jerusalem stood the house, in an upper room of which our Lord ate the passover, and instituted the holy Sacrament. There is a church built on the spot, but, instead of being now used as a church by the Christians, the Turks have taken it to themselves for a mosque, and so it cannot even be seen by Christians.

There is another small church, in the hands of the Armenians, which is supposed to be founded in the place where Anna's house

stood. Nay, they pretend to shew the place, where one of the officers of the high-priest smote our Saviour, John xviii. 22. And in the court before this little church or chapel, is an olive-tree, to which, it is reported, that Christ was chained, for some time, by order of Annas.

Again, near Sion Gate, where the house of Caiaphas stood, is another small chapel belonging also to the Armenians. Here, under the altar, they tell you is deposited that very stone, which was laid to secure the door of our Saviour's sepulchre; of which more anon. Here is shewn likewise a little cell, said to be our Lord's prison till morning, when he was carried before Pilate; and also of the place where Saint Peter was frighted into a denial of his master.

They shew likewise at Jerusalem, the palace of Pilate, or rather, the place where they say it stood; for now an ordinary Turkish house possesses its room. It is not far from St. Stephen's gate, and borders on the area of the temple, north. From the terrace of this house, is a fair prospect of all the place where the temple stood, indeed the only good prospect that is allowed of it. For there is no going within the borders of it, without forfeiting your life, or, which is worse, your religion. In this pretended house of Pilate, is shewn the room, in which Christ was mocked with the ensigns of royalty, and buffeted by the soldiers. On the other side of the street, which was anciently part of the palace also, is the room where they say our Lord was scourged.

In our return from Pilate's palace, we passed (says Mr. Maundrel) along the dolorous way (so called, because Christ was led along it to be crucified). In which walk we were shewn, in order, first, the place where Pilate brought our Lord forth to present him to the people, saying, "Behold the man!" secondly, where Christ fainted thrice under the weight of his cross: thirdly, where the blessed Virgin swooned at so affecting a sight: fourthly, where St. Veronica is said to have presented to our Lord a handkerchief to wipe his bleeding brows: fifthly, where the soldiers compelled Simon the Cyrenian to bear his cross.

No. 457. OF MOUNT CALVARY.—There now remains only mount Calvary to be spoken of, whereon our Saviour underwent the last part of his most meritorius passion. It is a small eminence, or hill, upon the greater mount of Moriah, and is thought by some to have had its name of Golgotha in Hebrew, Calvary in Latin, given to it from somewhat resembling a man's skull. It was anciently appropriated to the execution of malefactors, and therefore shut out of the walls of the city, as an execrable and polluted place. But since it was made the altar, on which was offered up the precious and all-sufficient sacrifice for the sins of the whole world; it has recovered from that infamy, and has been continually revered and resorted to, with such devotion by Christians, that it has drawn the city round about it, and stands now in the midst of Jerusalem, a great part of the hill of Sion being excluded to allow for the admission of mount Calvary.

No. 458. OF OUR SAVIOUR'S SEPULCHRE.—This mount is likewise honoured with a church, called the Church of the Sepulchre, as being built over the place where our Lord's sepulchre was. It is less than one hundred paces long, and not more than sixty wide, and yet it is supposed to contain under its roof twelve or thirteen sanctuaries, or places consecrated to a more than ordinary veneration, by being reputed to have had some particular actions done in them relating to the death and resurrection of Christ. As first, the place where he was derided by the soldiers: secondly, where the soldiers divided his garments: thirdly, where he was shut up, whilst they digged the hole to set the foot of the cross in, and made all ready for his crucifixion: fourthly, where he was nailed to the cross: fifthly, where the cross was erected: sixthly, where the soldier stood that pierced his side: seventhly, where his body was anointed, in order to his burial: eighthly, where his body was deposited in the sepulchre: ninthly, where the angels appeared to the women after his resurrection: tenthly, where Christ himself appeared to Mary Magdalene, &c. The places where these, and many other things relating to our blessed Lord, are said to have been done, are all supposed to be contained within the narrow precincts of this church; and are all distinguished, and adorned with so many several altars.

In galleries round about the church, and also in little buildings annexed to it on the outside, are apartments for the reception of friars and pilgrims; and in those places almost every Christian nation anciently maintained a small society of monks, each society having its proper quarter assigned to it by the Turks: such as the Latins, Greeks, Syrians, Armenians, Abyssenes, Georgians, Nestorians, Cophites, Maronites, &c. But these have all, except four, forsaken their quarters; not being able to sustain the severe rents and extortions, which their Turkish landlords impose upon them. The Latins, Greeks, Armenians, and Cophites, keep a feeble footing still; but it is supposed they are hastening apace to follow the example of their brethren.

Besides their several apartments, each fraternity has its altars and sanctuary, distinctly allotted to its own use. At which places they have a peculiar right to perform their own divine service, and to exclude other nations.

But that which has always been the great prize contended for by the Christians of the several nations, is the command and appropriation of the holy sepulchre, a privilege contested with much warmth, especially between the Greeks and Latins. For putting an end to the quarrels hereby occasioned between the several sects of Christians, the French king Louis XIV. by a letter to the grand vizier, requested him to order the holy sepulchre to be put into the hands of the Latins, according to the tenor of the capitulation in the year 1673. In consequence, the holy sepulchre was appropriated to the Latins; but this was not accomplished till the year 1690, since which the Latins only have the privilege to say mass in it. And though it be permitted to Christians of all nations to go into

it for their private devotions, yet none may solemnize any public office of religion there but the Latins.

In order to the fitting of this hill, called mount Calvary, for the reception of a church, the first founders were obliged to reduce it to a plain area; which they did, by cutting down several parts of the rock, and by elevating others. But care was taken, that none of those parts of the hill, which were reckoned to be more immediately concerned in our blessed Lord's passion, should be altered, or diminished. Thus, that every part of Calvary, where they say Christ was fastened to, and lifted up on his cross, is left entire, standing at this day eighteen steps above the common floor of the church. And the holy sepulchre itself, which was at first a cave hewn into the rock, having had the rock cut away from it all round, is now, as it were, a grotto above ground.

About a yard and a half distant from the hole in which the foot of the cross was fixed, is seen a cleft in the rock, said to have been made by that memorable earthquake which happened at the suffering of the Redeemer of the world; when (as St. Matthew, ch. xxvii. 51, witnesseth) the rocks rent, and the very graves were opened. This cleft, as to what now appears of it, is about a span wide, at its upper part, and two deep; after which it closes: but it opens again below (as you may see in another chapel contiguous to the side of Calvary) and runs down to an unknown depth in the earth. That this rent was made by the earthquake which happened at our Lord's passion, there is only tradition to prove: but that is a natural and genuine breach, and not counterfeited by art, the sense and reason of every one who sees it may convince him. For the sides of it fit like two tallies to each other, and yet it runs in such intricate windings, as could not be well counterfeited by art, nor arrived at by any instrument.

It is proper here to speak more of the stone, which is said to be that very stone, laid to secure the door of our Saviour's sepulchre. That this stone was to be seen in the fourth century, both St. Cyril and St. Jerome, who lived in that age, inform us. It was accordingly kept for a long time in the church of the sepulchre; but the Armenians stole it from thence by a stratagem, and conveyed it to the church above mentioned, (where Caiaphas's house stood) which belongs to this fraternity. The stone, as Mr. Maundrel tells us, is two yards and a quarter long, high one yard, and broad as much. It is plastered all over, except in five or six little places, where it is left bare, to receive the kisses and other devotions of pilgrims.

I shall close this account of mount Calvary with observing, that it was a tradition reported among the primitive Christians, that (the first as well as second) Adam was buried here: and much more credibly, that this was the place where Abraham sacrificed his son Isaac; the type of our blessed Saviour.

About half an hour from Jerusalem is a convent of Greeks, taking its name from the holy cross. This convent is very neat in its structure, and in its situation delightful. But that for which

it is most noted, is the occasion of its name and foundation. It is then, because here is the earth that nourished the root, that bore the tree, that yielded the timber, that made the cross.

OF THE PLACES HONOURED WITH OUR LORD'S PRESENCE AFTER HIS RESURRECTION.

On the first day of the week, very early in the morning, Mary Magdalene, with some other women, came to our Lord's sepulchre; where they found the stone rolled away, and were acquainted by angels, that our Lord was not there, but was risen from the dead; they were also ordered by the angels to inform his disciples, that he would go before them into Galilee, where they should see him, as he had told them before his death. The women going immediately, acquaint Peter and John with what had passed, who, coming to the sepulchre, found the facts as the women had stated. They returned again to their home, but Mary Magdalene stayed at the sepulchre, weeping. At length, turning herself back, she saw Jesus standing, but did not know him. Then Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus then called her by her name, Mary; whereupon, she knowing him, either by his voice or by looking more earnestly on him, answered, My master. Jesus then sends her to the disciples with a message.

No. 459. OF EMMAUS.—After this our Lord appeared to two disciples, as they were going to Emmaus, whither he went with them, and stayed with them till he had made himself known to them. Emmaus is by St. Luke said to be a village distant about three-score furlongs, seven or eight miles from Jerusalem. It was afterwards made a city, and a Roman colony, and called Nicopolis.

The disciples, according to previous directions, went into Galilee, to a mountain which he had particularly appointed, where our Lord appeared to them. This mountain is thought, by some, to be that whereon he was transfigured, mount Tabor; by others, to be the mountain of Beatitudes, north of the sea of Galilee, a little beyond Capernaum.

During their stay in Galilee, our Lord appears again to them at the sea of Tiberias, or Galilee, otherwise called the lake of Gennesareth.

Our Lord was seen at several other times, and therefore in all probability at several other places; for he was (as St. Paul informs us) seen of Cephas, or Peter alone; then of the twelve; after that, of above five hundred brethren at once; after that of James, then of all the Apostles, 1 Cor. xv. 5, 6. But the particular places where he was thus seen, are not recorded.

The Apostles returned from Galilee, to Jerusalem, and our Lord being there, on the fortieth day after his resurrection, assembled together with them, commanded them that they should not depart from Jerusalem, till they had received the promise of the Holy Ghost. Acts i. 4. After which, having given them various in-

structions, he led them forth to mount Olivet, as far as Bethany. Here he lifted up his hands and blessed them. And while he blessed them, and they beheld, he was parted from them, taken up, and carried into heaven, a cloud receiving him out of their sight. "And while they looked up stedfastly towards heaven, as he went up, behold two men stood by them in white apparel, who said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," Acts i. 10, 11. The Apostles having heard this, adored Jesus; and returned to Jerusalem with great joy, that they had been ocular witnesses of his ascension up into heaven, as he had long since intimated to them they one day should be, John vi. 62.

Mr. Maundrel tells us, that the spot now shewn for the place of our Lord's ascension, is at the top of the mount Olivet; where was anciently a large church, built in honour of that glorious triumph. But all that now remains of it, is only an octagonal (or eight-angled) cupola, about eight yards in diameter, standing, as they say, over the very place where were set the last footsteps of the Son of God on earth. Within the cupola is seen, in a hard stone, as they tell you, the print of one of his feet. Here was also the print of the other foot formerly, but it has been removed by the Turks into the great mosque on mount Moriah. The chapel of the Ascension the Turks use for a mosque.

About two furlongs from this place northward, is the highest part of mount Olivet, upon which was anciently erected a high tower, in memory of the two angels that appeared to the Apostles immediately on our Lord's ascension, saying, Men of Galilee, &c., from which the tower had the name of "Men of Galilee!" This ancient monument remained till about A. D. 1695, when it was demolished by a Turk, who had bought the ground on which it stood. You have here from the natural height of the place, an extensive prospect of Jerusalem, and the adjacent country.

GEOGRAPHICAL AND HISTORICAL ACCOUNT OF THE PLACES MENTIONED IN THE BOOKS OF THE NEW TESTAMENT, AFTER THE FOUR GOSPELS.

Our blessed Saviour came to be (Luke ii. 32.) "a light to lighten the Gentiles, the glory of his people Israel." Among the principal instruments used by him to spread the light of his gospel through the heathen world, was St. Paul, the apostle of the Gentiles, who tells us, that God was (Gal. ii. 8.) "mighty in him towards the Gentiles," (Rom. xv. 18, 19.) "to make them obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum," and after that in (Acts xxviii. 31.) Rome, and according to the opinion of the ancients (Epiphan. Hæres. xxvii. p. 51, Chrys. de Laud. Paul. Cyril. Catech. 17, p. 457.) in Spain, and even (Theod. in Tim. and Psalm. Athan. ad Dracont.) in Britain itself, he preached the gospel of Christ. The two principal parts of the

sacred books, which compose the New Testament, besides the gospels, are either epistles written by this apostle; or accounts of his travels and voyages, which occupy the greatest part of the Acts of the Apostles. For this reason, to describe the travels and voyages of St. Paul, is much the same as to give a geographical account of the places mentioned in the other books of the New Testament, beside the four gospels. Those few places, which occur distinct from this arrangement, shall be noticed where most convenient.

ST. PAUL'S TRAVELS FROM JERUSALEM TO DAMASCUS, A. D. 35, TILL HIS FIRST RETURN TO JERUSALEM, AFTER HIS CONVERSION, A. D. 38.

Saul of Tarsus was bred up, after the strictest sect of the Jewish religion, a Pharisee, was very zealous for the Mosaical law, and consequently considered the Gospel of Christ, as a doctrine set up in opposition to the law. Influenced by this notion, he thought himself obliged to do many things contrary to the name of Jesus of Nazareth; which he accordingly did, in Jerusalem, shutting up many Christians in prison, being authorized by the chief priest; and when they were put to death, he gave his voice against them. Others he punished frequently, in every synagogue, and compelled them to blaspheme, by maligning or disowning Christ. Nay, so exceedingly mad was he against the disciples of Christ, that he persecuted them even to foreign cities. For the Jewish Sanhedrim, or chief council, not only had power of seizing and scourging such Jews as offended against the law within their own country, but, by the connivance of the Romans, might punish such culprits in other countries, where there were synagogues that acknowledged a dependence in religious matters on this council. Accordingly, Paul was sent to Damascus, commissioned from the chief priests, to fetch up to Jerusalem, in order to their being punished, what Jews he could find there, who were become Christians. But God had designed him for a better work; he being miraculously converted by a voice from heaven, as he was on the road, and not far from the city, instead of continuing a persecutor he became a preacher of the gospel, and that first at Damascus.

No. 460. OF DAMASCUS. *Vide* 342.—This city is one of the most venerable for antiquity in the whole world, being the birth-place of Eliezer the steward of Abraham. Gen. xv. 2. Nor less considerable on account of its strength and greatness, being for a long time the capital of Syria, and residence of the Syrian kings mentioned in the Old Testament. To pass by other titles, it is styled by Julian the Eye of the whole East; and to omit other accounts of it, I shall content myself with that given us by the reverend and ingenious Mr. Maundrel, as being written by one that has himself seen the place, and was in all respects qualified to give a most just description thereof.

My author, then, acquaints us, that certainly no place in the world can promise the beholder, at a distance, greater voluptuous-

ness. Insomuch that the Turks have a tradition among them, that their prophet coming near Damascus, took his station upon a certain precipice for some time, in order to view the city; and considering the ravishing beauty and delightfulness of it, he would not tempt his frailty by entering into it, but instantly departed, with this reflection upon it, that there was but one Paradise designed for man, and for his part he was resolved not to take his in this world. But to proceed to a more particular description of this city.

It is situated in an even plain of so great extent, that you can but just discern the mountains that compass it on the farther side. It stands on the west side of the plain, at not above two miles distance from the place where the river Barrady breaks out from between the mountains, its gardens extending almost to the very place. The city itself is of a long straight figure, its ends pointing nearly north-east and south-west. It is very slender in the middle, but swells bigger at each end, especially at that to the north-east; in its length, as far as I could guess by my eye, says Mr. Maundrel, it may extend near two miles. It is thick set with mosques and steeples, the usual ornaments of the Turkish cities; and is encompassed with gardens, extending no less, according to common estimation, than thirty miles round, which makes it look like a noble city in a vast wood. The gardens are thick set with fruit-trees of all kinds, kept fresh and verdant by the waters of Barrady. You discover in them many turrets and steeples and summer houses, frequently peeping out from among the green boughs, which may be conceived to add no small advantage and beauty to the prospect. On the north side of this vast wood, is a place called Solkees, where are the most beautiful summer-houses and gardens.

The greatest part of this pleasantness and fertility proceeds from the waters of Barrady, which supply both the gardens and city in great abundance. This river, as soon as it issues out from between the cleft of the mountain into the plain, is immediately divided into three streams, of which the middlemost and biggest runs directly to Damascus, through a large open field, called Ager Damascenus, and is distributed to all the cisterns and fountains of the city. The other two (which seem to be the work of art) are drawn round, one to the right hand, the other to the left, on the borders of the gardens, into which they are let (as they pass along) by little currents, and so dispersed all over the vast wood. Insomuch that there is not a garden but has a fine quick stream running through it, which serves not only for watering the place, but is also improved into fountains and other water-works, very delightful, though not contrived with that variety of exquisite art which is used in Christendom.

Barrady being thus divided, is almost wholly drunk up by the city and gardens. What small part of it escapes, is united (as Mr. Maundrel was informed) in one channel again, on the south-east side of the city; and after about three or four hours course, finally loses itself in a bog, without ever arriving at the sea.

The Greeks, and from them the Romans, call this river Chrysorroas (i. e. Golden Stream). But as for Abana and Parphar, rivers of Damascus, mentioned 2 Kings v. 12, I could find, saith my author, no memory of so much as the names remaining. They must doubtless have been only two branches of the river Barrady, and one of them was probably the same stream that now runs through the Ager Damascenus, directly to the city, which seems by its serpentine or winding course, to be a natural channel. The other I know not well where to find; but it is no wonder, seeing they may, and do turn and alter the courses of this river, according to their own convenience and pleasure.

The garden walls are of a very singular structure. They are built of great pieces of earth, made in the fashion of brick, and hardened in the sun. In their dimensions they are two yards long each, and somewhat more than one broad, and half a yard thick. Two rows of these placed edge-ways one upon another, make a cheap, expeditious, and in this dry country, a durable wall.

In passing between the gardens, we observed their method of scouring the channels. They put a great bough of a tree in the water, and fasten it to a yoke of oxen. Upon the bough there sits a good weighty fellow, to press it down to the bottom, and to drive the oxen. In this equipage the bough is dragged all along the channel, and serves at once both to cleanse the bottom, and also to mud and fatten the water for the greater benefit of the gardens.

The streets of this city are narrow, as is usual in hot countries; and the houses are all built, on the outside, of no better a material, than either sun-burnt brick, or Flemish wall, daubed over in as coarse a manner, as can be seen in the poorest cottages. From this dirty way of building they have this, among other inconveniences, that upon any violent rain the whole city becomes, by the washing of the houses, as it were a quagmire.

It may be wondered what should induce the people to build in this base manner, when they have in the adjacent mountains such plenty of good stone for nobler fabrics: I can give no reason for it, unless this may pass for such, that those who first planted here, finding so delicious a situation, were in haste to come to the enjoyment of it, and therefore nimbly set up these extemporary habitations, being unwilling to defer their pleasures so long, as while they might erect more magnificent structures; which primitive example their successors have followed ever since.

But however on these mud-walls you find the gates and doors adorned with marble portals, carved and inlaid with great beauty and variety. It is an object not a little surprising, to see mud and marble, state and sordidness, so mingled together.

On the inside, the houses discover a very different face from what you see without. Here you find generally a large square court beautified with fragrant trees and marble fountains, and compassed round with splendid apartments and Duans. The Duans are floored

and adorned on the sides with a variety of marble, mixed in Mosaic knots and mazes. The ceilings and traves are, after the Turkish manner, richly painted and gilded. They have generally artificial fountains springing up before them in marble basons; and with carpets and cushions, they are furnished to the height of luxury. Of these Duans they have generally several on all sides of the court, being placed at such different points, that at one or other of them you may always have, either the shade or the sun, which you please.

Such as I have described, saith Mr. Maundrel, was the house of an eminent Turk, whom we went to see, and I was told the rest resembled the same description.

In the next place we went to see the church of St. John the Baptist, now converted into a mosque, and held too sacred for Christians to enter, or almost to look into. However we had three short views of it, looking in at three several gates. Its gates are vastly large, and covered with brass, stamped all over with Arab characters, and in several places with the figure of a chalice, supposed to be the ancient ensign or arms of the Mamalukes. On the north side of the church is a spacious court, which I could not conjecture to be less than one hundred and fifty yards long, and eighty or one hundred broad. The court is paved all over, and enclosed on the south side by the church, on the other three sides by a double cloister, supported by two rows of granite pillars of the Corinthian order, exceeding lofty and beautiful.

On the south side the church joins to the bazars (or exchange) and there we had an opportunity just to peep into it. It is within spacious and lofty; built with three aisles, between which are rows of polished pillars of a surprising, if not surpassing beauty; unless perhaps we were tempted to overvalue what was so sparingly permitted to our survey.

In this church are kept the head of St. John, and some other relicts, esteemed so holy, that it is death even for a Turk to presume to go into the room where they are kept. We were told here by a Turk of good fashion, that Christ was to descend into this mosque at the day of judgment, as Mahomet was to do in that of Jerusalem: but the ground and reason of this tradition I could not learn.

From the church we went to the castle, which stands about two furlongs distant towards the west. It is a good building of a rustic manner; in length it is three hundred and forty paces, and in breadth somewhat less. We were admitted but just within the gate, where we saw a store of ancient arms and armour, the spoils of the Christians in former times. Among the artillery was an old Roman Balista; but this was a place not long to be gazed upon by such as we. At the east end of the castle there hangs down in the middle of the wall a short chain cut in stone, of what use I know not, unless to boast the skill of the artificer.

Leaving this place we went to view the bazars, which we found crowded with people, but destitute of any thing else worth observing.

As to the Ager Damascenus afore-mentioned, it is a long beautiful meadow, just without the city on the west side. It is divided in the middle by that branch of the river Barrady, which supplies the city, and it is taken notice of because of a tradition current here, that Adam was made of the earth of this field.

Adjoining to the Ager Damascenus is a long hospital. It has within it a pleasant square court, enclosed on the south side by a stately mosque, and on its other sides with cloisters and lodgings of no contemptible structure.

Returning from hence homeward, we were shewn by the way a very beautiful bagnio; and not far from it a coffee-house capable of entertaining four or five hundred people. It had two quarters for the reception of guests, one proper for the summer, the other for the winter. That designed for the summer was a small island, washed all round by a large swift stream, and shaded over head with trees, and with mats when the leaves fall. We found here a multitude of Turks upon the Duans, regaling themselves in this pleasant place, there being nothing which they behold with so much delight as greens and water; to which, if a beautiful face be added, they have a proverb, that all three together make a perfect antidote against melancholy.

In the afternoon we went to visit the house, which they say was some time the house of Ananias, the restorer of sight to St. Paul, Acts ix 17. The place shewn for it is (according to the old rule) a small grotto or cellar, affords nothing remarkable, but only that there are in it a Christian altar, and a Turkish praying place, seated nearer to each other than well agrees with the nature of such places.

Our next walk was out of the east gate, in order to see the place (they say) of St. Paul's vision, and what else is observable on that side. The place of the vision is about half a mile distant from the city eastward. It is close by the way-side, and has no building to distinguish it, nor do I believe it ever had. Only there is a small rock or heap of gravel, which serves to point out the place.

About two furlongs nearer the city, is a small timber structure resembling the cage of a country borough. Within it is an altar erected; there, you are told, the holy Apostle rested for some time in his way to the city, after the vision. Acts ix. 8.

Being returned to the city, we were shewn the gate, at which St. Paul was let down in a basket, Acts ix. 25. This gate is about two furlongs distant from the east gate, and is at present walled up, by reason of its vicinity to the east gate, which renders it of little use.

Entering again into the city, we went to see the great Patriarch residing here. He was a person of about forty years of age; and the place of his residence was mean. He told me there were more than one thousand two hundred souls of the Greek communion in Damascus.

As for the gardens, the first we went to visit was about a mile out of town. It afforded us a very pleasant summer-house, having

a plentiful stream of water running through it. The garden was thick set with fruit-trees, but without any art or order. Such as this are all the gardens hereabouts; only with this odds, that some of them have their summer-houses more splendid than others, and their waters improved into greater variety of fountains.

In visiting these gardens, Franks are obliged to walk either on foot, or else to ride on asses; the insolence of the Turks not allowing them to mount on horseback. To serve on these occasions there are hackney asses always standing ready equipped for hire. When you are mounted, the master of the ass follows his beast to the place whither you are disposed to go, goading him up behind with a sharp-pointed stick, which makes him dispatch his stage with great expedition. It is apt sometimes to give a little disgust to the generous traveller, to be forced to submit to such marks of scorn; but there is no remedy; and if the traveller will take my advice, his best way will be to mount his ass contentedly, and to turn the affront into a motive of recreation.

The last thing Mr. Maundrel tells us, that he and his companions went to see, was the street called Straight, Acts ix. 11. It is about half a mile in length, running from east to west through the city. It being narrow, and the houses jutting out in several places on both sides, you cannot have a clear prospect of its length and straightness. In this street is shewn the house of Judas, with whom St. Paul lodged; and in the same house is an old tomb, said to be Ananias's; but how he should come to be buried here, they could not tell us, nor could we guess, his house being shewn us in another place. However the Turks have a reverence for this tomb, and maintain a lamp always burning over it.

This is the account given us of Damascus by Mr. Maundrel, who acquaints us also, that there is in this city a Latin convent; and that Damascus lies near due east from Sidon, it being usually esteemed three days' journey distant, the road lying over the mountains Libanus and Antilibanus, out of the last of which pours down the river Barrady, with great rapidity, and with so vast a body of water, that it abundantly supplies all the thirsty gardens, and the city of Damascus, as has been before observed. It may not be altogether immaterial to adjoin here, that from these gardens were originally transplanted the fruit tree thence called the Damascen, and the rose thence called the Damask rose; and the branchings of silks and linen, &c. being one of the inventions of the inhabitants of this city, at least, those sorts of stuffs being first brought into these parts of the world from this city, hence we call them by the name of Damasks. But after all, Damascus is not more famous either on account of its great trade or fine gardens, than it is on account of the conversion of St. Paul, the history of whose travels or voyages I shall now proceed with.

St. Paul stayed not long in Damascus, but went into Arabia, as he himself tells us, Gal. i. 16, 17. Whereas, it is said, Acts ix. 19, 20. "And when he had received meat, he was strengthened. Then was Saul certain days with the disciples at Damascus, and

straightway he preached Christ in the synagogues." Here the word *straightway* does not refer to Saul's first coming to Damascus, but to his return thither after he had been in Arabia; for Acts ix. 19, 20, should be rendered and paraphrased thus: "And when he had received meat, he was strengthened." Presently after which (according to Gal. i. 16, 17.) he went into Arabia, and having there been completely instructed in the gospel by the revelation of Jesus Christ, (according to Gal. i. 12.) he returned again to Damascus, "Then, or *now*, was Saul certain days with the disciples at Damascus, and straightway," namely, after his return out of Arabia, "he preached Christ in the synagogues."

As Damascus lies in the neighbourhood of Arabia, at the time of Paul's being there, it was under the dominion of Aretas, king of Arabia Petraea, then tributary to the Roman empire. Aretas placed a governor in this city, who had likewise jurisdiction over the whole of Syria Damascena, and constantly resided here, as a place of great importance. To this governor the Jews, when they would have killed St. Paul, addressed themselves, persuading the governor to apprehend the apostle, (possibly under the notion of a spy,) there being war at this time between Herod, tetrarch of Galilee, and king Aretas. Hereupon the governor was desirous to apprehend St. Paul; but the disciples took him by night, and through a window let him down in a basket over the wall, (the place being still shewn to travellers, as Mr. Maundrel informs us) and so he escaped to Jerusalem.

ST. PAUL'S TRAVELS FROM JERUSALEM, A. D. 38, TILL HIS SECOND RETURN TO JERUSALEM, A. D. 44.

St. Paul having escaped from Damascus, arrived at Jerusalem, where he addressed himself to the church. But the disciples knowing the former temper and principles of the man, shunned his company, were all afraid of him, and could not believe that he was become a true disciple. At length Barnabas took him, and brought him to the apostles Peter and James, declaring to them the manner of his conversion, that he had seen the Lord in the way to Damascus; that the Lord had spoken to him; and how he had gone so far already as to preach boldly at Damascus in the name of Jesus. Hereupon he was familiarly entertained by the apostles and the brethren at Jerusalem, where he stayed at this time only fifteen days. For here, speaking boldly in the name of the Lord Jesus, and disputing against the Greeks, that is, Jews from all parts inhabited by Greeks, and who therefore used the Greek language, he brought on himself the malice of the unbelieving Jews, who sought to kill him. Being warned by God, in a vision, that his preaching would not find acceptance in this place, and therefore that he should leave it, and betake himself to the Gentiles, he was accordingly conducted by the brethren to Cesarea; of which place take this account from Josephus, the Jewish historian. Antiq. lib. xv. cap. 13.

No. 461. A DESCRIPTION OF CESAREA.—There was a certain place

by the sea side, formerly called Straton's Tower, which Herod looked upon as a very commodious tract of ground to raise a city upon. He drew his model, set people to work upon it, and finished it. The buildings were all of marble, private houses as well as palaces; but his master-piece was the Port, which he made as large as the Pyræum, and a safe station against all winds and weathers, to say nothing of other conveniencies. This work was the more wonderful, because all the materials of it were brought thither at a prodigious expense from afar off. This city stands in Phenicia upon the road into Egypt, between Dora and Joppa; two wretched sea towns, where there is no riding in the harbours with a south-west wind; for it beats so furiously upon the shore, that merchantmen are often forced to keep off at sea for fear of being driven a-ground. To encounter these difficulties of the place, Herod ordered a mole to be made in the form of a half moon, and large enough for a royal navy to ride in. He directed also prodigious stones to be let down there in twenty fathoms water, stones of fifty feet in length, eighteen feet broad, and nine feet deep; some greater, some less. This mole was two hundred feet in extent; the one half of it served to break the setting of the sea, the other half served for the foundation of a stone wall fortified with towers or turrets, the fairest and largest of them being called the Tower of Drusus, from Drusus the son-in-law of Augustus, who died young. There were several arched vaults also that served for seamen's cabins. There was likewise a quay or landing-place, with a large walk upon it around the port, as a place of pleasure to take the air in. This port opens to the northward, which is the clearest quarter of the heavens. On the left hand of the entrance into it, was a turret erected upon a large platform, with a sloping bank to repel the washing of the sea; and on the right hand were two stone pillars over against the tower, both of a height. The houses about the port were all uniformly built, of the most excellent sort of marble. Upon a mount in the middle stood a temple, dedicated to Cesar, which was of great use to mariners, for a famous sea mark. There was in this temple two statues or images, the one of Rome, the other of Cesar, and from hence the city took the name of Cesarea, celebrated no less for its materials than for their workmanship. The contrivance of the vaults and common sewers was wonderful, being laid at equal distances one from another, and so discharging themselves into the sea. There was one conveyance that went across all the rest, and as it carried off all the filth of the town, so it made way for the waves when high to wash the passages, and cleanse the whole. Herod built also a stone theatre, and upon the south side of the harbour, a spacious amphitheatre with a goodly prospect toward the sea. He spared, in short, neither money nor pains, and in the course of twelve years this work was brought to perfection. Thus far Josephus, in the place above cited, who, lib. iii. cap. 14, of the Wars of the Jews, tells us also, that the greater part of the inhabitants of this city (which he here calls the fairest city of Judea) were Greeks.

To the foregoing account of Josephus it may be proper to add, that this city, called Cesarea in the New Testament, is frequently styled, by way of distinction from others of the same name, Cæsarea Palestinæ: it was considered as the metropolis of Palestine, being the seat of the Roman proconsul. Here St. Peter converted Cornelius and his kinsmen, the first-fruits of the Gentiles. Here lived Philip the Evangelist. Here Paul defended himself against the Jews, and their orator Tertullus. In the amphitheatre of this city Herod Antipas was smitten by an angel of God. And in after times, here was born Eusebius, the learned historian and chronologer, who was bishop of this city at the beginning of the fourth century, and in the reign of Constantine the Great, to whom he made a celebrated oration.

Having mentioned Cesarea as the place where Peter converted Cornelius, and where Philip the Evangelist lived; this seems to be a proper place for noticing those cities or towns, which lie south of Cesarea, and are mentioned in the history of St. Peter and Philip.

No. 462. OF JOPPA.—We read that St. Peter, when sent for by Cornelius to Cesarea, was at Joppa, which is a sea-port south of Cesarea; and anciently the only port to Jerusalem; so that all the materials sent from Tyre toward the building of Solomon's temple were landed here. It is said to have been first built by Japhet, and from him to have taken its name Japho, afterwards moulded into Joppa, now Jaffa. The heathen geographers speak of it, as built before the flood. It is in a poor and mean condition.

St. Peter was also sent for to Joppa from Lydda, which lay not far off, but more inland, north. Josephus tells us, it was a village, not yielding to a city for greatness, and elsewhere he expressly styles it a city. By the Gentiles it was called Diospolis, or the City of Jupiter; but by the Christians in the holy wars, it was named St. George's, partly from a magnificent temple which the emperor Justinian erected here to the honour of that martyr, but principally from a current opinion that he suffered martyrdom in that place. An opinion founded on two mistakes; first, mistaking a cenotaphium, or empty monument, erected in this city, to preserve his memory, for the grave in which he was interred; the other in taking the word *passio*, (used in the martyrologies) for the place of his suffering, whereas it is meant only of the story, or celebration. However, they entitled it St. George's, and made it on that account an episcopal see. Lydda is also remarkable in sacred writ for the cure of Æneas by St. Peter.

By which miraculous cure were converted, not only all that dwelt at Lydda, but also all that dwelt at Saron, an adjoining town, which gave name to that spacious and fruitful valley, that reaches from Cesarea to Joppa; and is famous among the Rabbins for its wines.

No. 463. GAZA.—I proceed next to those two towns lying likewise in this tract of the holy land, mentioned in the history of Philip the Evangelist. The first is at the south-west point of

Judea, called in the Old Testament Azzah, from whence perhaps the name of Gaza was derived; but some will have it so called by the Persians, because Cambyses here laid up the treasure, which he had provided for the war of Egypt, the word *gaza* in the Persian language signifying treasures. After this it is said to have been made the treasury, in which the Persians laid up the tributes of the western provinces. Gaza was the city whose gates Samson took away; whither he was carried, when taken; and where he pulled down the house of the god Dagon on the lords of the Philistines. It was destroyed by Alexander the Great, and so made desolate, as the prophet had foretold; and is therefore called (and, saith Strabo, continued) Desert. For the city built by Constantine, and called Gaza, is nearer to the sea than the old one was, as St. Jerome informs us. Near to Old Gaza, Gaza the Desert, Philip baptized the eunuch.

This eunuch was, we are informed, a man of Ethiopia, of great authority under Candace queen of the Ethiopians: where, by Ethiopia is to be understood, not the Asiatic Ethiopia, but the African Ethiopia lying south of Egypt, where Candace had been long the name of the queens; as we learn from Pliny, Strabo, and Dio.

No. 464. OF AZOTUS.—When Philip and the eunuch came out of the water, we read that “the Spirit of the Lord caught away Philip, that the eunuch saw him no more:” but that Philip was found at Azotus, which is called in the Old Testament Ashdod, and memorable for the temple of Dagon. It lies near the shore between Gaza and Joppa. In the times that Christianity flourished in these parts, it was an episcopal see, and continued a considerable village till the days of St. Jerome. Philip being brought to Azotus, from thence preached in all the cities, till he came to Cesarea; in which city we left St. Paul, whom now we shall follow: for we read that “the brethren brought him down to Cesarea, and thence sent him forth to Tarsus.”

No. 465. TARSUS—In Hebrew is called Tarshish, originally named from Tarshish, one of the sons of Javan, who settled in these parts, afterwards called Cilicia, being the south-east country of Asia Minor, and lying on the northern coast at the east end of the Mediterranean sea. The city of Tarshish or Tarsus stands in a plain on the banks of the river Cydnus, and was all along in ancient times a great trading and rich town; whence all trading or merchant ships came to be denoted by the name of ships of Tarshish, so often mentioned in holy writ. It was a town of such note in the times of the Roman empire, that it was not only made the metropolis or chief town of Cilicia, but was peculiarly honoured with the great privileges of a Roman colony, on which account we read that St. Paul pleaded in his own behalf the said privilege, as being a free-born Roman, forasmuch as he was a native of this place. For here dwelt many Jews, as being a trading people; and among them the parents of our apostle, being of the ancient stock, not entering in by the gate of proselytism, but originally descended both of them from the seed of Abraham, which seems to be the plain and natural meaning of our

apostle's styling himself *an Hebrew of the Hebrews*. Moreover, as Tarsus was a rich and populous city, so was it an academy, furnished with very eminent men; insomuch that Strabo scruples not to say of them, that they excelled in all parts of polite learning and philosophy, even those of Alexandria and Athens, and Rome itself was beholden to this nursery of learning for its best professors. Hence St. Paul being bred up in his youth in the schools of Tarsus, became so fully instructed in the liberal arts and sciences, and so well acquainted with heathen authors. Nor is there any thing in the history of the Acts, which contradicts this opinion. For surely St. Paul might be taught school learning at Tarsus in his younger years, or while he was a boy, yet when he came to be about sixteen, "be brought up in Jerusalem at the feet of Gamaliel," as to his study of the law and Jewish traditions, &c. And agreeably hereto it is said, Acts xxvi. 4, that the Jews knew his manner of life (not from his minority, or whilst he was a boy, but) from his youth, which was at the first, or from the beginning of it, at Jerusalem.

But as our apostle was brought up to learning, so was he also brought up to a particular trade, according to the great maxim and principle of the Jews, that he who teaches not his son a trade, teaches him to be a thief. They thought it not only fit but a necessary part of education, for their wisest and most learned Rabbins to be brought up to a manual trade, whereby, if occasion was, they might be able to maintain themselves. The trade our apostle was brought up to, was that of tent-making, at which St. Paul at some times and for some particular reasons wrought, even after his being called to the apostolate.

No. 466. ANTIOCH.—St. Paul, after some time spent at his native place, was fetched from thence by Barnabas to Antioch in Syria, called by some, Antiochia Epidaphne, to distinguish it from other cities, which in Syria, and elsewhere, bore the name of Antioch. It took this addition from its neighbourhood to Daphne, a village so denominated from a temple to Daphne. The name of Antioch was given it by Seleucus Nicanor, first king of Syria after Alexander the Great, in memory of his father Antiochus, and was the royal seat of the kings of Syria. In the flourishing times of the Roman empire, it was the ordinary residence of the prefect or governor of the eastern provinces, and was also honoured with the residence of many of the Roman emperors, especially of Verus and Valens, who spent here great part of their time. But this place is famous for nothing more than for giving the name of Christians to the disciples of Christ, who before this were commonly styled Nazarenes, as followers of Jesus of Nazareth; a name by which the Jews in scorn call them to this day, with the same intent that the Gentiles of old called them Galileans. It is also famous for being the birth-place of St. Luke the Evangelist, of Theophilus Antiochenus, and for its celebrated bishop, Ignatius, the martyr. In the earlier times of Christianity, its bishop was honoured with the title of Patriarch.

Antioch lay on both sides the river Orontes, about twelve miles from the Mediterranean sea. By nature and art it was fortified to admiration. It was adorned with many sumptuous palaces and magnificent temples, answerable to the reputation of so great a city. But being taken by the Saracens, and afterwards by the Turks, it decayed, and is now in so desolate a condition, that the Patriarch has long since removed his dwelling to Damascus.

We read that St. Paul and Barnabas stayed preaching in Antioch a whole year. And about this time happened a terrible famine, foretold by Agabus, which afflicted several parts of the Roman empire, but especially Judea. The Christians at Antioch commiserated their suffering brethren in Judea, and raised considerable contributions for them, which they sent by Paul and Barnabas to Jerusalem.

OF ST. PAUL'S TRAVELS AND VOYAGES TILL HIS THIRD RETURN
TO JERUSALEM, A. D. 49.

St. Paul and St. Barnabas having dispatched the errand they were sent about, left Jerusalem and returned to Antioch; where, while joining in the public exercises of religion, the Holy Ghost ordered, that these two should be set apart to preach the gospel in other places. Which being done by prayer, fasting, and imposition of hands, they departed to Seleucia.

No. 467. SELEUCIA—A city north-west of Antioch, on the Mediterranean sea, and so named from the founder of it, Seleucus, (before mentioned under Antioch,) who is said to have founded nine cities called by his own name, sixteen in memory of his father Antiochus, six by the name of Laodice his mother, and three in honour of Apamia his first wife; beside many others of great note in Greece and Asia, either new built, beautified, or repaired by him. From this Seleucia, the adjacent part of Syria had formerly the name of Seleucia.

No. 468. CYPRUS.—From Seleucia St. Paul set sail with St. Barnabas for Cyprus, an island of the Mediterranean sea, lying over against Seleucia, west. Distant from the main land of Syria about a hundred miles, and about sixty miles from Cilicia: extending in length from east to west about two hundred miles; in breadth, sixty; and therefore one of the largest isles in the Mediterranean. The first inhabitants of it were in probability the posterity of Kittim, the brother of Tarshish and son of Javan, the city called Citium by the Romans preserving the name of the first planter for many ages after. And hence it is that we find Tarshish and Chittim mentioned together by the prophet Isaiah, chap. xxiii. and both represented as places well known to the Tyrians, the former being Tarsus in Cilicia, the latter Citium in this island, or the island itself. The name Cyprus, whereby it is called by the Greeks, is said to be taken from the cypress tree, which grows in great abundance here. Though some tell us, that the Greek word truly denotes the privet, a shrub which bears a white flower with a pleasant smell.

It is certain that this island gave the name of Cyprus or Cypria to Venus, who was the chief goddess of it in the time of heathenism. Since the times of Christianity it has been famous for being the native country of St. Barnabas, who accompanied St. Paul hither; and with him here first planted the gospel.

No. 469. SALAMIS.—The first place in Cyprus, to which Paul and Barnabas came, is Salamis, then one of the four most considerable cities in the island, giving name to the whole eastern tract thereof wherein it lay, and so opposite to the Syrian coast, particularly to Seleucia. This city was afterwards made the see of the primate, or Metropolitan, of the isle. It was destroyed by the Jews in the reign of Trajan; was rebuilt, but being taken, sacked, and razed to the ground by the Saracens, in the time of Herodius, it could never recover, the Metropolitan see being removed to Nicosia. Out of the ruins of Salamis is said to have arisen Famagusta, the chief place of the isle, when it was taken from the Venetians by the Turks, 1570, in whose hands the isle continues.

Having preached the gospel at Salamis, these evangelists went quite through the isle unto Paphos.

No. 470. PAPHOS.—Paphos was the chief town of the western tract of the isle (as Salamis was of the eastern,) and giving name to the said tract. In this city Venus had a most ancient and celebrated temple, whence she was called Paphian. It was under the Romans the seat of the proconsul, who was at this time Sergius Paulus, a prudent man, who called for the apostles, and desired to hear the word of God; and who on St. Paul's smiting Elymas the sorcerer with blindness, for withstanding the gospel, was converted.

No. 471. PAMPHYLIA.—“Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia.” Pamphylia is a province of Asia the Lesser, lying north of the western part of Cyprus; the part of the Mediterranean sea, between these, being styled from this country, the sea of Pamphylia. By land it joins east to Cilicia, the native country of St. Paul. Some think it was so called, because inhabited by a mixture of many nations; for so the word Pamphylia signifies in the Greek. And probable enough it is, that lying near to the sea with an open shore, partly opposite to Africa, near Syria, and not far from Greece, several nations might repair to it. Certain it is, that many Jews dwelt herein, whence the dwellers of Pamphylia are mentioned among them that appeared at Jerusalem at the Pentecost. Acts ii. 10.

No. 472. PERGA IN PAMPHYLIA.—Perga the city in Pamphylia, whither St. Paul is said to come, was famous among the heathen for a temple of Diana, and the yearly festivals there held in honour of her, who was from thence styled Diana Pergæa. Here John, surnamed Mark, quitting St. Paul and Barnabas, returned to Jerusalem.

No. 473. ANTIOCH IN PISIDIA.—When the apostles departed from Perga, they came to Antioch in Pisidia, a small province north

of Pamphylia. This Antioch was the principal city of the country, and is, to distinguish it from others, usually styled Antiochia Pisidiæ. It was one of the cities built by Seleucus, above-mentioned, in honour of his father Antiochus. Here was a synagogue, wherein St. Paul preached. Acts xiii. 16.

No. 474. LYCAONIA.—A persecution being raised against these apostles by the unbelieving Jews, they came to Iconium, and afterwards to Lystra and Derbe, all three cities of Lycaonia, a small region north-east of Pisidia, and adjoining southward to Pamphylia and Cilicia.

No. 475. ICONIUM.—Iconium, the chief city of the province, is said by Strabo to be well built, and in the richest part of the province. Being also a place of great strength and consequence, it was chosen for the seat of the Turkish kings in Lesser Asia, when they were most distressed by the western Christians. It is now called Cogni, and is the residence of a Turkish beglerbeg, or basha.

No. 476. LYSTRA.—An assault being made on the apostles here, both by the unbelieving Jews and Gentiles, who intended to stone them, they being aware of it, fled to Lystra, where, having miraculously cured a cripple, they were adored as gods. But not long after, on the instigation of Jews, who came from Antioch and Iconium, some of the people of Lystra were so enraged against the apostles, that they “stoned Paul, drawing him out of the city, supposing he was dead.” Thus it pleased the Divine Justice, that St. Paul, who had formerly consented to the stoning of Stephen, and took charge of the clothes of the executioners, should suffer in the same kind, wherein he had trespassed, and feel some smart remembrance of his former misguided zeal. This city is famous among Christians, for being the supposed birth-place of Timothy, to whom St. Paul wrote two epistles.

No. 477. DERBE.—St. Paul, as the disciples stood round about (after he was stoned, drawn out of the city, and left as dead, by the unbelievers) being by the Divine goodness raised up again, came privately into the city, and the next day departed with Barnabas to Derbe, another city of Lycaonia; of which there is nothing remarkable, except that some esteem it to have been the native place of Timothy, and that the preaching of the gospel had good success here.

The apostles leaving Derbe returned to Lystra, to Iconium, and to Antioch; passing through Pisidia they came to Pamphylia: and when they had preached again at Perga, they came down to Attalia.

No. 478. ATTALIA—A sea-port, and formerly the chief residence of the prefect, as Strabo tells us. It is said to take its name from king Attalus its founder, which it still retains with a small variation, being called Sattalia. It stands on a very fair bay; and is commodiously seated for trade; which likely has preserved it from ruin by the Turks, who are careful to keep its fortifications and castle.

in repair. The city is supposed to stand nearer to the sea than formerly.

From Attalia the apostles set sail for Antioch in Syria. After they had been here some time, certain men who came down from Judea taught the brethren, that except they were circumcised, they could not be saved. Hereupon it was determined, that Paul and Barnabas, and certain others, should go up to Jerusalem about this matter. In order hereto, they took their way through Phenicia; under which name was denoted in the time of the New Testament, the coast of Syria, between the rivers Eleutherus, north, and Cherseus, (the Kishon of Scripture) south. So that it was bounded north by Syria propria; east by part of Syria propria again, and Palestine; south by the last again; and west by the Mediterranean. In the south part of this province lay the cities of Tyre and Sidon, whence it is denoted in the gospels, the coasts of Tyre and Sidon.

St. Paul and the rest having passed through Phenicia and Samaria, came to Jerusalem; where they were received by the church, and declared all things which God had done by them, especially the particular controversy they were sent about.

ST. PAUL'S TRAVELS AND VOYAGES TILL HIS FOURTH RETURN TO
JERUSALEM, A. D. 54.

The council at Jerusalem having made such decrees as were judged proper, dismissed St. Paul and his company, who returned to Antioch. Some time after they had been here, Paul said to Barnabas, Let us go again and visit our brethren, where we have preached the word of the Lord. To this that apostle agreed, but disagreeing about their associates in the journey, Barnabas, taking with him John, surnamed Mark, sailed into Cyprus his native country; and Paul, taking with him Silas, otherwise called according to the mode of the Latin tongue Silvanus, went through Syria, and so into his native country Cilicia. Thence to Derbe and Lystra; and so into Phrygia.

CILICIA, DERBE, LYSTRA, AND No. 479. PHRYGIA.—The New Testament Phrygia, is that which in common authors is generally styled Phrygia Major, or the Greater, to distinguish it from another called Phrygia Minor, or the Lesser (of which more hereafter). The scripture Phrygia lay west of Lycaonia, where stood Derbe and Lystra; from which last, St. Paul seems to have come into Phrygia. The people of this country are said to be anciently more superstitious than other Asiatics, as is gathered from their rites used in the sacrifices of Cybele, and other heathen deities. They are said also to be the inventors of augury, and other kinds of divination: and yet, for the most part, men of after-wits; whence the proverb, *Sero sapiunt Phryges*, (the Phrygians are wise too late) is applied to such as want forecast, and know better to lament misfortunes than to keep them off. They were likewise noted for their effeminacy and lightness of conversation; and their music was fitted to wantonness. Hence that sort of music, which is styled by Aristotle, enthusiastic, as unhinging the

affections, is by Boethius termed Phrygian, and by the philosopher first mentioned is forbidden to be used, by reason of the evil influence it was apt to have on men's behaviour. For it is an observation of the orator, that change of music makes a change in manners; and therefore care is to be taken in a commonwealth, that the most grave music only be used. Phrygia was by Constantine divided into provinces, *Phrygia Salutaris*, and *Pacatiana*; of which last, mention is made in the postscript at the end of the first epistle to Timothy.

No. 480. OF HIERAPOLIS.—In Phrygia Pacatiana, lay the Hierapolis mentioned by St. Paul, Col. iv. 13, being the principal city of that division. About five miles on the right hand from Laodicea to the north, is a white cliff on the side of a hill with some buildings thereon, which the Turks from their whiteness call pambuck or cotton; this the Greeks say was Hierapolis.

No. 481. OF COLOSSE.—As Hierapolis lay about six miles from Laodicea (which is likewise reckoned by some a city of Phrygia, but being placed by St. John among the seven churches of Asia, shall therefore be spoken of with them under Asia:) so it is generally agreed among learned men, that Colosse stood at no great distance from Laodicea and Hierapolis, whence we find St. Paul mentioning the inhabitants of these three cities together, in the forecited, Col. iv. 13. And that Colosse was a city of this Phrygia, we are informed by Herodotus, who marks its situation, by telling us, that it was a great city of Phrygia, standing where the river Lycus running under-ground disappears; but rising up again at about the distance of five stadia or furlongs, it empties itself into the river Meander. This city has been long in ruins, the memory of it being now chiefly, if not solely, preserved by the epistle of St. Paul to the inhabitants.

No. 482. OF GALATIA.—The next country mentioned in the course of St. Paul's travels, is Galatia, which joined Phrygia east or north-east. Galatia took its name from the Galatæ, or Gauls, who leaving their own country in Europe, ranged over Italy and Greece, passed into Asia Minor, and over-run a great part of it. But being broken by Attalus king of Pergamus, they were at last confined to this country. These Gauls, though mixed with Grecians, yet are said not only to have preserved their language, but to have made it the common language of the country. And it continued so till St. Jerome's time, who tells us, in the preface to his Commentaries on St. Paul's Epistle to the Galatians, that it was very like to that of the people of Triers, or Treves, in European Gaul. [It is probable, that Galatia was divided into two parts, one possessed by the original inhabitants, the other by those foreigners who over-run it. Accordingly it was afterwards divided into two provinces, and appears with this distinction in Sanson's Ecclesiastical maps.]

No. 483. OF CAPPADOCIA.—East of Galatia joined Cappadocia, mentioned Acts ii. 9, and by St. Peter, who directs his first epistle

to the dispersed throughout Pontus, Galatia, Cappadocia, Bithynia, and Asia. The people of this country were of very ill report for viciousness of manners, and lewdness of life. Hence they were reckoned the first of the three worst people which began with the letter K (or in English C,) the other two being Cretians, and Cilicians. And a Cappadocian was a proverbial expression for one extremely wicked. However, this country, after it had received Christianity, afforded great and worthy men, and martyrs; as well as some infamous and unworthy men. Among the former are justly reckoned Gregory Nazianzen, and Gregory Nyssen; and St. Basil, commonly styled the Great; all learned and religious bishops. And among many martyrs of great faith and constancy, St. George, a noble Cappadocian, a tribune (or colonel) of soldiers under Dioclesian, was celebrated in the churches both east and west; and for that reason was made patron of the British order of the Garter by king Edward the Third of England.

No. 484. OF PONTUS.—As Cappadocia lay east of Galatia, so north of it lay Pontus, mentioned together with the former two, both by St. Peter and the writer of the Acts of the Apostles in the places cited. Pontus sometimes comprehended all the country on the south shore of the sea called Pontus, or Pontus Euxinus, now the Black Sea. Whether the sea gave name to the coast, or the coast to the sea, is not agreed; the former seems most probable. This was the native country of Aquila, whom St. Paul met with at Corinth, and with whom he abode, they being both of the same trade. And the first epistle of St. Peter is by some styled *Epistola ad Ponticos*, from Pontus being the first of the countries to whose inhabitants it was directed.

Let us now return to St. Paul, whom we left in Galatia: he departing hence, and being forbidden by the Holy Ghost to preach the word at this time in Asia, went into Mysia, adjoining west to Galatia, and so called (as some say) from the abundance of beech trees growing in it, and called by the Lydians, a neighbouring people, Mysæ. The people of Mysia are noted by Tully in his oration for Flaccus, to be despicable, and base, to a proverb.

No. 485. OF BITHYNIA.—St. Paul being come into Mysia, designed to go from thence into Bithynia, adjoining to Mysia north or north-east, and to Phrygia north; and stretching along the sea which lies between the European and Asiatic continents, to the Pontus Euxinus; and so adjoining to Pontus, lately mentioned, on the west. It is one of the countries, to whose inhabitants St. Peter directs his first epistle. It has been famous since the times of the New Testament for the first general council, held at Nice, a city hereof, against the Arian heresy, by command of Constantine the Great; as also for the fourth general council held at Chalcedon (a place lying on the straits of Constantinople, and out of whose ruins Scutari has since risen), by command of the emperor Martianus, for repressing the heresy of Nestorius. But our apostle, though he purposed to go into Bithynia, yet did not

go, the Spirit not suffering him. Whereupon, passing by Mysia, he came down to Troas.

No. 486. TROAS.—This was a small country lying west of Mysia, on the sea. It took this name from its principal city, Troas, a sea-port, built (as is said) about four miles from the situation of Old Troy, by Lysimachus, a general of Alexander the Great, who peopled it from the neighbouring cities, and called it Alexandria, or Troas Alexandri, in honour of his master Alexander; who begun the work, but lived not to complete it. In following times it was called simply Troas. The name may be understood as employed by the sacred writers to denote the country as well as city so called, but chiefly the latter. While St. Paul was here, a vision appeared to him in the night, wherein a man of Macedonia, prayed him to come over into Macedonia, and help them. Hereupon the apostle assuredly gathered, that the Lord had called him to preach the gospel in that country.

No. 487. SAMOTHRACIA.—St. Paul and his companions, loosing from Troas, came with a straight course to Samothracia, a small island on the west, and off the coast of Thrace; so called, to distinguish it from the isle Samos against Ionia, of which I shall have occasion to speak hereafter. The isle Samothracia is now called Samandrachi, and is said to have commodious harbours.

No. 488. NEAPOLIS.—From Samothracia the apostle sailed next day to Neapolis, a sea-port reckoned at first to Thrace, afterwards to Macedonia, as were the adjacent cities and towns.

No. 489. OF NICOPOLIS.—Nicopolis, a town on the river Nessus, from which Neapolis was not far distant, but higher north than Neapolis. This is commonly thought the city, where St. Paul tells Titus (chap. iii. 12.) that he determined to winter, and whither he would have him come to him; if we may rely on the postscript of the epistle to Titus, which tells us that the epistle was written from Nicopolis in Macedonia. But Bishop Pearson, notwithstanding, thinks it ought rather to be understood of Nicopolis, on the sea coast of Epirus, a province of Greece, on the west. Which-ever it be, it is not mentioned in the course of St. Paul's travels.

No. 490. PHILIPPI.—From Neapolis St. Paul went to Philippi, lying west, and the chief city of that part of Macedonia, (which being formerly reckoned to Thracia, as lying east of the river Strymon, the old middle boundary; was therefore more distinctly styled Macedonia Thracia, or Thracia Macedonica.) This city took its name from Philip, the famous king of Macedon, who repaired and beautified it. It was afterwards made a Roman colony. Near it lay the fields, called Campi Philippici, famous for two great and memorable battles, the former between Julius Cesar and Pompey the Great; the latter between Augustus and M. Anthony on the one side, and Cassius and Brutus on the other. But the city is more famous among Christians on account of the epistle written by St. Paul to the church in it.

No. 491. AMPHIPOLIS; No. 492. APOLLONIA.—From Philippi the apostle came to Amphipolis, so called as being encompassed by the river Strymon, the old boundary between Thrace and Macedonia; from this place he passed on to Appollonia, and from Appollonia to Thessalonica.

No. 493. THESSALONICA.—Thessalonica was the metropolis or chief city of Macedonia; a noble mart, and the most populous city of the country. It is now called Salonichi, and is said to retain something of its ancient greatness and wealth, having a large safe haven at the bottom of a bay called by its own name! It is still an archbishop's see of the Grecian church, being first converted to Christianity by our apostle at this his coming hither; and it is, and will be, through all ages of the world, memorable, on account of two epistles written by St. Paul to the Thessalonians.

No. 494. BEREÆ.—The apostle being obliged to quit Thessalonica, through the malice and envy of the Jews dwelling there; was conducted, together with Silas, by night, to Berea, a great and populous city likewise of Macedonia, lying south. Here likewise was a synagogue of Jews, into which St. Paul went, and preached with success; insomuch that the sacred writer has bestowed a peculiar eulogium on the Bereans, telling us they were more noble, or ingenuous, than those of Thessalonica, in that they received the word with all readiness of mind, and diligently searched the scriptures whether the things they had heard from Paul concerning the Messias, or Christ, were just or no. But the Jews of Thessalonica, hearing what entertainment the apostle had met with here, quickly pursued him with their malice, and forced him to retire. From hence he went to Athens.

No. 495. ATHENS.—Athens was one of the most renowned cities of Greece, or of the western world. It stands on the gulf of the Ægean sea, which comes up to the isthmus of the Peloponessus, or Morea; in that district of Greece properly so called, named Attica, whence the Attic dialect was esteemed as the purest Greek. To say all that might be said of this famous city, would take up too much room in this treatise. It is sufficient to our present purpose to observe, that as Athens was the most powerful city of Greece by sea, and one of the two which long contended for, and sometimes had, the chief sway in Greece, and on this account makes a great figure in the history of Greece; so it was renowned for being the seat of learning and philosophy: on which account we find great encomiums given it by ancient writers. Cicero describes it as the fountain whence civility, learning, religion, arts, and laws were derived to all other nations. Another panegyric in the true taste of Grecian humour, runs thus: "If thou hast not seen Athens, thou deservest to be accounted a block; if thou hast seen it, and art not in love with it, thou art a dull stupid ass; if having seen it, thou canst be willing to leave it, thou art fit for nothing but to be a pack-horse." St. Paul, during his stay in this

city, disputed with the Jews, who here also had a synagogue. But he was chiefly concerned at the idolatry to which the city was addicted, and scrupled not to dispute daily with such as he met in the places of common concourse. But among the philosophers, he had more particular contests with the Stoics and Epicureans. At length, being brought to Areopagus (or Mars'-hill) which was the highest court of judicature, he there made that excellent discourse recorded Acts xvii. 22, &c. At which though some mocked, yet it did not wholly want effect, and that on some of the greatest rank and quality: in which number was Dionysius, the Areopagite, i. e. one of the senators, or judges of the court of the Areopagus; and Damaris, not improbably esteemed his wife by the ancients.

No. 496. CORINTH.—St. Paul departing from Athens, directed his travels southward, into the Peloponnesus, or Morea, to the famous city of Corinth, then the residence of the proconsul of Achaia. This city was commodiously seated, not only for trade, but also for the command of all Greece, lying at the bottom of the isthmus, or neck of land, that joins the Morea to the main land. The inhabitants were chiefly given to commerce, which rendered them very wealthy. Here were also orators and philosophers. On which account St. Paul tells them, “ye are rich, ye are wise and honourable.”

This city is memorable among heathen writers for its citadel, Acro-corinthus, so called as being built on a very high rock; as also for its insolence to the Roman legates, which caused L. Mummius, thence styled Achaicus, to destroy it. In the burning whereof so many statues of gold, silver, brass, and other metals were melted together, that hence, by a fatal chance, arose that famous mixed metal, called Corinthian brass, esteemed above gold and silver, and of which Josephus saith the beautiful gate of the temple of Jerusalem was made. Lastly, this city was beautified with pillars of an order which has been ever since called by the name of the Corinthian Order.

No. 497. CENCHREA.—St. Paul having stayed a good while at Corinth, takes leave of the brethren there, designing to sail for Syria. Cenchrea, was the port, or road for ships belonging to Corinth on the east.

Here taking ship, he sails across the Archipelago to Ephesus, where he made but a short stay; telling the brethren that he must by all means keep the approaching passover at Jerusalem; after which he would, God willing, return to them again; which he accordingly did, and therefore I defer the description of Ephesus till then. Our apostle setting sail from Ephesus, landed at Cesarea in Palestine, and from thence went up to Jerusalem, and kept the passover with the brethren.

St. Paul having kept the passover at Jerusalem, went down to Antioch in Syria. After he had spent some time there, he departed and went over Galatia and Phrygia, in order, as they lay in his way.

And having passed through those upper coasts, he comes again to Ephesus, in Asia, where he now makes a considerable stay.

ST. PAUL DEPARTS FROM EPHEBUS INTO MACEDONIA.

Having stayed at Ephesus two years and upwards, after the uproar occasioned by Demetrius the silversmith was ceased, he embraced the disciples, took his leave of them, and departed for Macedonia, the several parts whereof he probably at this time went over, thereby preaching the gospel round about from Jerusalem to Illyricum.

No. 498. ILLYRICUM, AND No. 499. DALMATIA.—Illyricum was a province lying N. and N. W. of Macedonia, on the eastern coast of the Adriatic gulf, or gulf of Venice. It was distinguished into two parts; Liburnia north, now Groatia; and Dalmatia south, still retaining the same name, and being the country to which Titus went, as St Paul informs Timothy, 2 Epistle, ch. iv. 10.

When St. Paul had gone over those parts, he came into Greece, a country renowned throughout the ancient world for learning and arts, insomuch that they divided wisdom among themselves, as if it belonged only to them, styling all other nations barbarians. To this St. Paul alludes, when he saith, Rom. i, 1, "I am a debtor both to the Greeks and to the Barbarians, to the wise and to the unwise."

No. 500. ACHAIA, GREECE.—As to the extent of Greece, it was used by common writers to denote Macedonia, Epirus, Thessaly, Hella, or Greece properly so called, and the Peloponnessus, now Morea. But the Romans distinguished these only into two provinces, viz. Macedonia and Achaia; under the former of which they comprehended Epirus and Thessaly; under the latter, Greece, properly so called, and the Peloponnessus. The word Greece, (which is taken in the Old Testament in the largest sense, so as to include Macedonia), in the New Testament, is taken exclusively of Macedonia, and as equivalent to Achaia, in the Roman acceptation of it; that is, including not only Greece, properly so called, but also the Peloponnessus, wherein lay Achaia Propria, and the city Corinth stood, which St. Paul is supposed to have visited during his three months stay at this time in Greece.

No. 501. ASSOS.—St. Paul, after this, Acts xx. 3—6, resolved for Syria, but understanding that the Jews designed to kill him by the way, he altered the course of his journey, not going direct out of Greece, but returning through Macedonia to Philippi, and sailing thence to Troas; whence, after a week's stay, he went by land to Assos, Acts xx. 13, a sea-port at the south-west part of the province of Troas, over against the isle Lesbus, otherwise called Mitylene.

No. 502. MITYLENE.—St. Paul taking shipping at Assos, came to Mitylene, Acts xx. 14, a principal city of the isle Lesbus, which in

time became the most considerable, so as to give name to the whole isle, now Metelin. It is reckoned about seven miles from the main-land of Troas, and one of the largest isles in the Archipelago; on which account, (if not also on account of its situation with respect to the Hellespont,) it is thought worthy of a fortress, and the defence of the Ottoman sword. It is memorable for many eminent persons which it has produced, as Sappho, the inventress of Sapphic verses; Alcæus, a famous lyric poet; Pit-tacus, one of the seven wise men of Greece; Theophrastus, that noble physician and philosopher; to which may be added Arion, the celebrated musician. The city Mitylene is seated on the east side of the island, in a peninsula, with a commodious haven on each side.

No. 503. CHIOS.—Sailing from Mitylene, St. Paul came the next day over against Chios, Acts xx. 15, an isle also in the Archipelago, next to Lesbos, (or Metelin) both in situation and bigness; whence also this isle is esteemed by the Turks worthy of a fort. Its chief town is of the same name, and both are now commonly termed Scio. This isle lies over against Smyrna, and is four leagues distant from the Asiatic continent. We are informed by Sir Paul Rycaut, that in no place of the Turkish dominions, do the Christians enjoy more freedom in their religion and estates, than in this isle; to which they are entitled by an ancient capitulation made with Sultan Mahomet II. to whom they surrendered themselves on composition and articles of liberty, and of enjoyment of their estates; which to this day are maintained so faithfully, that a Turk cannot strike or abuse a Christian without severe correction. Here the men wear hats and clothes almost after the Spanish mode; carry the crucifix in procession through the streets, and exercise their religion with all freedom. This island produces the most excellent mastich in the world; and I think (saith my author) there is no place where it is so good, and in so great abundance; and herein they pay their tribute to the Grand Signior. In this place, both the Greek and the Roman religions are professed. The chief families of the latter sort are two, and those of considerable esteem, viz. the Monesi, alias Giustiniani, and Borghesi. These latter are noble, but the first have been princes; who having in the year 1345, been sent thither from Liguria, or the state of Genoa, as governors, afterwards became supreme lords of this island, which they ruled with absolute authority, until the Turks approaching as near to them as Magnesia, and having possessed themselves of that capital city, they judged their small city incapable to resist; and therefore, like the remoter parts of Ragusi, they addressed themselves with all humility and subjection to demand peace. This place was stoutly engaged among the other cities and islands, in the contention for Homer's birth; but in our times (as Sir Paul Rycaut observes) it is so far from having gained the reputation of producing many wise men, that it is become contemptible to a proverb, there being amongst the Greeks a common proverb, im-

porting, that a wise man is as rare amongst them as a green horse. This island is celebrated by the ancient poets for the wine and figs that came from thence, and by others for its marble and white earth.

No. 504. SAMOS.—Setting sail from Chios, or Scio, St. Paul arrived the next day at Samos, Acts xx. 15, another isle in the Archipelago, south-east of Chios, about five miles from the Asiatic continent. This island is said to be very fruitful, and the wines of it exceeding pleasant; but for want of trade and encouragement, they plant little more than they use. It was formerly a free commonwealth, and the inhabitants were so powerful, that they managed many prosperous wars against their neighbours. To pass by one of the Sibyls, who is said to be born here, the greatest glory of this isle may be justly esteemed, that it was the birth-place of Pythagoras, a person wiser than any of the seven wise men renowned among the Greeks, and one of the fathers of philosophy, first bringing it into Greece, and from thence into Italy. This island, once so powerful, rich, and populous, is by the Turks reduced to that mean and depopulated condition, that a few pirates land and plunder it as they please; so that ever since 1676, no Turk dare venture to live upon it, lest he should be carried into captivity by these rovers. Sir P. Rycout, who informs us, that in some of these islands are found the most expert divers under water in the world; also tells us, that the best of these divers are of this isle of Samos, and of another isle called Simo. He reports, that he saw one of these employed in very cold weather, on occasion of an English boat, which was sunk by a ship's side, laden with tin and lead, in the port of Smyrna, in about eight fathoms water; who for want of heat rather than breath (the weather being very cold in the month of January) was forced to dive four times to fix four ropes to the boat; two of which he hooked within the rings of the head and stern, and two at each side in the midships; which he effected very dexterously, not missing at any time of that which he went about. Upon discourse with him afterwards, he told me that he was born at Simo, where, at the age of three or four years, his father brought him to the sea, and taught him to swim, and then to dive, which by degrees he so well learned, with other young companions, that their common practice was, to try who could stay longest under the water; in which they were very emulous to excel, because it is the sole trade of their poor island to cut sponges; and he that is the most expert therein gets the handsomest wife, and the best portion. This man further informed me, that he never could stay under water, when his belly was full; but that in a morning, or at any time of the day fasting, in warm weather, and in a calm sea, he could stay three quarters of an hour under water. He never heard of sponges dipped in oil to hold in their mouths, as we vulgarly report, nor used they any other help, than before they dived into the water, to fill their lungs with as much air as they could draw in. If they stayed long under water, they felt a

pain in their ears, and many times blood issued thence and from their noses: their eyes were always open, so that they could see almost as well under, as above the water. And indeed I observed (saith Sir Paul) that his eyes were glazed and burnt with the sea, that they looked like glass, or the eyes of fish. But to return to the description of the isle Samos; which, lies over against the Asiatic continent, particularly opposite to Trogyllium, a cape and town of the like name, not much below Ephesus.

No. 505. PATMOS.—South of Samos lies Patmos, now called Patmosa, a little island, mountainous, but indifferently fruitful, especially of wheat and pulse. On one of these mountains stands a town of the same name, having on the top thereof a monastery of Greek caloyers. The soil about the town is said to be incomparably barren, nothing grows on or near it, but on such earth as is brought thither from other places. To this island (as to others in other parts) did the Roman emperors confine offenders: a punishment laid by Domitian on St. John the Divine, who in this place wrote his Revelation to the churches of Asia. So much the text affirms for certain, Rev. i. 9, as to the writing of it in this island. The inhabitants by tradition shew a house on the north of the town, in which it was written, and not far off the cave where it was revealed, both places being equally honoured by the Greeks and Latins.

No. 506. MILETUS.—Saint Paul having left Samos, sailed to Miletus, Acts xx. 15, a port on the Asiatic continent in the province of Caria: memorable for being the birth-place of Thales, one of the seven wise men of Greece, and the father of the Ionic philosophy; also for the birth of Anaximander his scholar, Timotheus the musician, and Anaximenes the philosopher. There was another Miletus in Crete, or in a little isle adjoining, and so appertaining to Crete, where St. Paul left Trophimus sick. 2 Tim. iv. 20. The Miletus in Asia, where St. Paul now was, is at present called by the Turks (as Sir Paul Rycaut informs us) Melas: not far distant from which the true Meander, called by the Turks *Boiuch Mendres*, or the Great Meander, falls more gently into the sea, than it ran before. For though it encircled all the plain it passes through with wanton mazes, or innumerable turnings and windings, yet it runs with such a rapid current, that it stirs up the earth and gravel from the bottom; so that we found not (saith Sir Paul) the streams of water so clear and chrystalline as we hoped to have enjoyed, when we sat down to make our collation on the banks of the river.

No. 507. Coos.—From Miletus, St. Paul came with a straight course unto Coos, Acts xxi. 1, another isle of the Archipelago, lying near the south-west point of Asia the Lesser. It is now called Lango; and was formerly celebrated for its excellent wine: also for the birth of Hippocrates, the famous physician, and Appelles

the famous painter. Here was formerly made that fine thin stuff, so much in use among the chief ladies of Rome, which at once shewed them both clothed and naked. In the suburbs of the chief town of this isle, called by the same name as the isle, stood a temple of Æsculapius, famous, and rich, with offerings made to that deity.

No. 508. RHODES.—From Coos St. Paul came the day following to Rhodes, Acts xxi. 1, another famous isle on the south of the province of Caria, in Lesser Asia, accounted in dignity next to Cyprus and Lesbos among the Asiatic isles. It was remarkable among the ancients for the clearness of its air; insomuch, that some of them said, there is no day in the year wherein the sun does not shine there: whence Phœbus, or the sun, was thought by them to have a peculiar kindness for this isle, and was the god thereof. There was erected in the harbour of the city of Rhodes, and consecrated to the sun, a vast statue of brass, called Colossus, seventy cubits high, every finger of it said to be as big as an ordinary man. This stood astride over the mouth of the harbour, so that ships sailed between its legs. On account of its vast bulk it was reckoned one of the seven wonders of the world. It was thrown down by an earthquake, and some years after the brass thereof was carried by the Saracens into Egypt, nine hundred camels being loaded therewith. The city of Rhodes was esteemed formerly one of the principal universities of the Roman empire, Rhodes, Marseilles, Tarsus, Athens, and Alexandria, being reckoned the old academies of that empire.

No. 509. PATARA.—Sailing from Rhodes, St. Paul touched next at Patara, Acts xxi. 1, a sea-port of Lycia, formerly beautified with a fair haven and many temples, one of them dedicated to Apollo, with an oracle in it, for wealth and credit not much inferior to that of Delphi.

No. 510. PTOLEMAIS.—At Patara, St. Paul and his companions finding a ship bound for Phenicia, Acts xxi. 2, 3, went aboard her, and leaving Cyprus on the left hand, they sailed for Syria, and arrived at Tyre, where the ship was to unlade. Having stayed here a week, they took ship again, and came to Ptolemais, Acts xxi. 7, of which take the following account from Mr. Maundrel:—

Acra had anciently the name of Acho, and is another of the places out of which the children of Israel could not drive the primitive inhabitants, Judg. i. 31. Being in after times enlarged by Ptolemy the First, it was called by him, from his own name, Ptolemais. But now since it hath been in possession of the Turks, it has (according to the example of many other cities in Turkey) cast off its Greek, and recovered some semblance of its old Hebrew name, being called Acca or Acra.

This city was long the theatre of contention between the Christians and Infidels, till having divers times changed masters, it was after

a long siege finally taken by the Turks, and ruined by them in such a manner, as if they had thought they could never take a full revenge on it for the blood it had cost them; or sufficiently prevent such slaughters for the future. Its situation enjoys all possible advantages both of sea and land. On its north and east sides it is compassed with a spacious fertile plain; on the west it is washed by the Mediterranean sea, and on the south by a large bay extending from the city as far as mount Carmel.

But notwithstanding all these advantages, it has never been able to recover itself since its last fatal overthrow. For besides a large kane, in which the French factors have taken up their quarters, and a mosque, and a few poor cottages, you see nothing here but one vast and spacious ruin. It is such a ruin, however, as sufficiently demonstrates the strength of the place in former times. It appears to have been encompassed on the land side by a double wall, defended with towers at small distances; and without the walls are ditches, ramparts, and a kind of bastions faced with hewn stone. In the fields without these works, we saw scattered up and down the ground several large balls of stone, of at least thirteen or fourteen inches diameter, which were part of the ammunition used in battering the city, guns being then unknown. Within the walls, there still appear several ruins, which seem to distinguish themselves from the general heap, by some marks of a greater strength and magnificence. As first, those of the cathedral church, dedicated to St. Andrew, which stands not far from the sea side, more high and conspicuous than the other ruins. Secondly, the church of St. John the Evangelist, the tutelar saint of this city. Thirdly, the convent of the Knights Hospitallers, a place whose remaining walls sufficiently testify its ancient strength. And not far from the convent, the palace of the grand master of that order, the magnificence of which may be guessed from a large stair-case and part of a church still remaining in it. Fourthly, some remains of a large church belonging to a nunnery.

From hence, "having stayed one day, St. Paul with his company departed to Cesarea, where they were entertained by Philip the Evangelist, one of the seven deacons. (Acts xxi. 8.) Having tarried here many days, they went up thence to Jerusalem, where the brethren received them gladly." Acts xxi. 15.

ST. PAUL IS APPREHENDED AND SENT A PRISONER TO FELIX.

Not long after his return to Jerusalem, St. Paul being in the temple, (Acts xxi. 27, &c.) was seized by the Jews, as a man that taught every where against the people of the Jews, and against the law, and that place. And so great was their rage, that they went about to kill him; and had done it, had they not been prevented by the chief captain's coming with some soldiers to quell the uproar, who took him out of their hands, and commanded him to be carried to the castle. After some time the chief captain, Claudius

Lysias, being informed of a conspiracy of the Jews to kill St. Paul, Acts xxiii. 12—35, ordered some soldiers to convey him to Felix, the then governor of Judea, who resided at Cesarea.

No. 511. ANTIPATRIS.—Accordingly the soldiers took St. Paul, and brought him by night to Antipatris, a place formerly called Capharsalama: but being rebuilt, or at least enlarged, and beautified by Herod, it was by him named Antipatris, in honour of his father Antipater.

No. 512. CESAREA.—On the morrow the foot-soldiers returning to Jerusalem, the horsemen went with St. Paul to Cesarea, where, being presented to the governor, he was kept in a place called Herod's Judgment Hall, and having been often heard by Felix, and afterwards by Porcius Festus, the succeeding governor, he at length made his appeal to Cesar himself; and it was, after some time (Acts xxvii. 1—5.) determined that he should be sent to Italy.

No. 513. ADRAMYTTIUM.—Hereupon he, with certain other prisoners, was delivered to a centurion of Augustus's band, named Julius; and they all went aboard a ship of Adramyttium, a sea-port of Mysia, in Lesser Asia, lying over against the isle of Lesbus, or Metelin, not far from Troas.

No. 514. MYRA IN LYCIA.—Setting sail, they took their course by Sidon, Acts xxvii. 1—5, and so under Cyprus, and then over the sea of Cilicia and Pamphylia, till they came to Myra, a city of Lycia. Lycia was a province lying between Pamphylia east, and Caria west, Lydia (or Asia Proper, in the Scripture sense) with Phrygia north, and the sea south.

The city of Myra, at which St. Paul now touched, was the metropolis of the province of Lycia, when under the Romans; and an archbishop's see, when Christian.

No. 515. ALEXANDRIA, IN EGYPT.—At this place the centurion found a ship of (Acts xxvii. 6.) Alexandria bound for Italy. Alexandria was a city of Egypt, and one of the most celebrated marts in the world; it is now called by the Turks Scanderia. The great cause of the abatement of its trade has been the discovery of the passage to the East Indies by the Cape of Good Hope, south of Africa. For before this discovery, the whole spice trade passed into this part of the world through this city, being brought from the East Indies up the Red Sea to Egypt, and from thence by land on camels to Alexandria. It takes its name from Alexander the Great, by whom it was built and peopled with Greeks, immediately after his conquest of Egypt. It was afterwards the regal seat of the Ptolemies, while Egypt maintained the state of a kingdom; and when it became a province of the Roman empire, it continued the metropolis or principal city. It was adorned with many stately buildings, of which the most memorable was the temple of Serapis,

for sumptuous workmanship and magnificence, inferior only to the Roman capitol. Here was also a noble library erected by Ptolomy Philadelphus, who stored it with five hundred thousand volumes; which was unfortunately burnt in the war between Julius Cesar and Pompey. The city is built on a promontory, over against the small isle of Pharos, which is now joined to the land, and a fort built upon it by the Turks, for the security of the port. In this little isle, the LXXII. interpreters are said to have translated the Hebrew Bible into Greek, (from the number of the translators, commonly called the Septuagint) in so many distinct cells or small apartments. The bishop of Alexandria has from the primitive times had the title of Patriarch.

No. 516. CNIDUS.—St. Paul being put into the ship of Alexandria, after many days (Acts xxvii. 7.) slow sailing, came over against Cnidus, a city standing on a promontory, or foreland of the same name, in that part of the province of Caria, which was called Doris; this city was remarkable for the worship of Venus, and for the celebrated statue of Venus, made by the famous artist Praxiteles.

No. 517. CRETE.—The master of the ship, Acts xxvii. 7, wherein St. Paul was, designed (it seems) to make the shortest cut to Italy, sailing from where they now were, over against Cnidus directly westward, and so keeping to the north of Crete. But the wind not suffering them, they were obliged to alter their intended course, and to sail under the east and south coast of Crete, which is one of the noblest isles in the Mediterranean Sea, being formerly styled Hecatompolis, as having a hundred considerable towns, or cities; also Macarios, or Macaronesus, the Happy Island, from the goodness of the soil, and temperature of the air. It is now called Candia, from its principal town Candia, which was an archbishop's see, great, rich, and populous, while it continued in the hands of the Venetians; and it stood the longest siege against the Turks of any place in the world, but was at last forced to submit in 1669. This isle lies over against the entrance of the Ægean Sea, or Archipelago, and at a pretty nearly equal distance from Europe, Asia, and Africa. The inland parts are very mountainous, yet fruitful, especially of wines called Muscadine; but it is deficient in corn. It was famous among the ancients on many accounts.

Here reigned Minos and Rhadamanthus, whose laws were of great repute among the Grecians; and who for their equity are feigned by the poets to be (together with Æacus) the judges in the world of spirits.

Here also was the celebrated labyrinth made by Dædalus, so full of windings and turnings, that it is said to have been impossible for one once got in, to find his way out again, but by the help of a clew or thread.

The inhabitants were esteemed good seamen, but addicted to lying and other vices. Whence a swinging lie was wont to be

called proverbially a Cretian lie. This, and their other faults, are struck at by the poet Epimenedes, a native of this island, whose verse on this occasion is cited by St. Paul, in his Epistle to Titus, chap. i. ver. 12. They are also included in another proverb, "Beware of three K's," being one of three nations which began with a K, (or in English C,) and were worse than others.

SALMONE.—On the eastern shore of this island is a promontory or cape, called formerly (Acts xxvii. 7.) Salmone, and said to retain that name, which is mentioned by the Sacred Writer in St. Paul's coasting this isle; who tells us, that they passed the said cape not without difficulty.

No. 518. THE FAIR HAVEN, NEAR LASEA.—Having passed it, they came to a place of the same isle, called the Fair Haven, reasonably supposed to be the same with, or at least a part of, that coast of Crete, which is called by Stephanus, the Fair Shore, or Coast; who tells us also, that there was adjoining, a city or great village, which, without doubt, is that mentioned by the Sacred Writer, namely Lasea. Acts xxvii. 8.

No. 519. PHENICE IN CRETE.—The place where they now were (notwithstanding its fine name) being not a commodious haven to winter in, (Acts xxvii. 12.) the centurion, on the advice of the master and owner of the ship, but contrary to the advice of our Apostle, departed thence, designing to reach, if they could by any means to Phenice, and there to winter, it being a haven of Crete, lying towards the south-west and north-west.

No. 520. CLAUDA.—Hereupon, Acts xxvii. 13—16, when the south-wind blew softly, supposing that they had obtained their purpose, they sailed close by Crete. But not long after a tempestuous wind arising, they were forced to let the ship drive, which ran under a certain little isle on the south-west of Crete, called Clauda.

No. 521. THE ADRIATIC SEA.—Here, Acts xxvii. 17—27, fearing lest they should fall into the quick-sands, they struck sail, and let their ship drive again, the tempest continuing no less than a fortnight, and the ship being driven up and down in the Adriatic sea, which lies between Crete, Sicily, and the lower parts of Italy.

No. 522. THE ISLE MELITA.—When the fourteenth night was come, Acts xxvii. 27, 44, about midnight the seamen perceived that they drew near to some land. Whereupon, to prevent striking upon the rocks, they cast anchor; and when day was come, they could plainly see the land, but knew not what it was. But falling into a place where two different currents of the sea met, the ship ran aground, on which, those that could swim, by the centurion's command, casting themselves first into the sea, got to land; and the rest, some on boards, and some on broken pieces of the ship, escaped likewise safe to land, when they understood that the island

was called *Melita*, Acts xxviii. 1, being so named by the Greeks (as is conjectured) from the abundance of honey, which this isle yielded; the word *meli* in Greek, denoting honey. It yielded likewise great abundance of cotton-wool, which they sow as we do corn. For the commodity of which wool, and the cloth made of it, the Romans had this isle in great esteem; thinking themselves happy when they had gained it from the Carthaginians. Here are also excellent fruits, both for taste and colour: and yet the isle is wholly a rock, having not above three feet depth of earth; and the strength of it depends on its rocky coasts and havens. It is not above twelve miles broad and twenty long, distant from Sicily about sixty miles, and more from the coast of Africa. It is now called *Malta*; and is remarkable on account of its being granted to the knights of St. John of Jerusalem, by Charles the Fifth, after their exclusion from the isle of Rhodes by the Turks in 1530; whence as they were before called knights of Rhodes, so are they now called knights of Malta. These knights were in number one thousand, of whom five hundred were to be resident in the island; the others being dispersed through Christendom, in their several seminaries in France, Italy, and Germany. There was also a seminary for them in England, till suppressed by king Henry the Eighth. Over every one of their seminaries, they have a grand prior, and they are said to have still among them a titular grand prior of England. The chief of the order is styled Great Master of the Hospital of St. John of Jerusalem, and the others are frequently styled Knights Hospitallers.

No. 523. SYRACUSE.—St. Paul, after three months (Acts xxviii. 11, 12.) departed into another ship of Alexandria, which had wintered in the isle, and landing next at Syracuse, he and his company tarried there three days. Syracuse was once the principal city of the island of Sicily, on the eastern coast whereof it lies. Nay, it was for some time the greatest and best city of the Greeks in any part of the world. It was very strong, and had a fine prospect from every entrance, both by sea and land. The port thereof which had the sea on both sides of it, was for the most part environed with beautiful buildings; and that part of it which was without the city, was on both sides banked up and sustained with very fair walls of marble. Strabo tells us, it was about twenty-two miles in circumference; and Livy and Plutarch acquaint us, that the spoil of it was almost equal to that of Carthage, when it was taken and sacked by Marcellus the Roman general, about two hundred and ten years before the birth of our Saviour. In storming this place, Archimedes the most celebrated mathematician was slain by a common soldier, while he was intent on his mathematical studies. He is esteemed the first inventor of the sphere; of which he made one of that art and bigness, that, standing within it, one might see the motions of the celestial orbs. He made also divers military engines, which, during the siege of the city, very much galled the Romans. On account of these great endowments and abilities,

Marcellus the Roman general was extremely concerned and grieved, when he was informed of his being killed, he having (as is said) given particular orders that care should be taken of him, and no hurt, or affront, be offered him. Syracuse after being destroyed by Marcellus, did however recover, and had three walls, three castles, and a marble gate, and could equip twelve thousand horse, and four hundred ships. But it has never well recovered the blow given it by the Saracens in 884, who then razed it to the ground. For whereas it was before an archbishop's see, it is now but a bishop's see, and not very populous. It stands now on a little isle, (which was only one of four parts which composed it anciently,) having a castle well fortified, and is itself strongly walled, having two noble havens.

No. 524. RHEGIUM.—From hence St. Paul came to Rhegium, now Reggio, Acts xxviii. 13, a sea-port in Italy, opposite to Messina in Sicily. It is supposed to have received this name from the Greeks, they judging Sicily to have been broken off from Italy by the sea hereabout. It is an archbishop's see, and considerable for trade, though it has been formerly surprised, and plundered, several times by the Mahometans.

No. 525. PUTEOLI.—Having stayed one day at Rhegium, the south wind blowing, St. Paul came the next day to Puteoli, now called commonly Pozzuoli, Acts xxviii. 13, a city in Terra di Lavoro, a province of the kingdom of Naples, a bishop's see, under the archbishop of Naples. It stands on a hill in a creek, opposite to Baiæ, on the other side of the creek, and famous among the Roman writers. There are within the bounds of the city thirty-five natural baths, of different sorts of warm waters, useful for the cure of several diseases; and from these baths, or pits of water, in Latin Putei, the town is thought to have taken the name of Puteoli. There are very many Roman antiquities and natural rarities in it.

No. 526. APPII-FORUM, No. 527. THE THREE TAVERNS.—Finding some Christians at Puteoli, St. Paul stayed there a week; and then prosecuted his journey to Rome, being met in the way by some Christians at Appii-forum, Acts xxviii. 14—31, about fifty miles from Rome, thought to be so called from the same Appius, who gave name to the Appian way. Others met St. Paul at the Three Taverns or Inns, being places of entertainment about thirty miles from Rome. St. Paul seeing the Christians of Rome thus come to meet him, was greatly encouraged hereby, and gave God particular thanks on the occasion. Being arrived at the city of Rome, the rest of the prisoners were delivered to the captain of the guard, but St. Paul was permitted (probably at the request and recommendation of Julius, the Centurian, who brought him from Judea,) to dwell in a private house, with a soldier to secure and guard him. In which manner he lived two whole years, receiving all that came to him, and preaching the gospel without molestation. And here

the sacred scripture ends the account it gives us of St. Paul's travels and voyages. But I shall add in short (from Dr. Cave) the best account we have of St. Paul's travels and voyages, during the remaining part of his life.

OF ST. PAUL'S TRAVELS AFTER THOSE MENTIONED IN SCRIPTURE.

That St. Paul after two years custody was restored to liberty, is agreed, by learned writers, but which way he directed afterwards the course of his travels, is not certain. By some, he is said to have returned into Greece, and the parts of Asia, on no other ground (as is probably conjectured) than a few intimations in some of his epistles that he intended to do so. By others, he is thought to have preached both in the east and west: which is not inconsistent with the time he lived after his departure from Rome. An author beyond exception, and St. Paul's contemporary, and fellow-labourer, I mean Clemens, in his famous Epistle to the Corinthians, expressly tells us, that he taught righteousness to the whole world, and went to the utmost bounds of the east and west.

No. 528. SPAIN; AND No. 529. BRITAIN.—Probable it is, that he went into Spain, which himself, Rom. xv. 24, 28, tells us he had repeatedly resolved on. The ancients generally assert it, without seeming in the least to doubt of it. Theodoret, and others, tell us, that he preached not only in Spain, but in other nations, and brought the gospel into the isles of the sea, by which he undoubtedly means Britain; and therefore, elsewhere he reckons the Gauls and Britains among the nations which the apostles, and particularly the tentmaker, persuaded to embrace the law of Christ. Nor is he the only man that has said it; others having given their testimony in this case.

To what other parts of the world St. Paul preached the gospel, we find no certain account in antiquity, nor any further mention of him till his return to Rome, which is thought by the learned in chronology to have been, in or about the thirteenth year of Nero's reign. Here he met with Peter, and was together with him thrown into prison; no doubt in the general persecution raised against the Christians, under the pretence of having fired the city. Moreover, we may reasonably suppose there were particular causes of his imprisonment. Some of the ancients represent him as engaged with Peter in procuring the fall of Simon Magus; which provoked the emperor's fury and rage upon him. St. Chrysostom relates, that having converted one of Nero's concubines, of whom he was infinitely fond, so that now she refused to comply with his embraces, the emperor stormed hereat, calling the apostle a villain and impostor, a wretched perverter and debaucher of others; ordering that he should be cast into prison; and when he persisted to persuade the lady to continue her chaste and pious resolutions, commanding him to be put to death. How long he remained in prison, is not known.

AQUÆ SALVIÆ.—Being come to the place of execution, which was Aqua Salvia, three miles from Rome, he cheerfully gave his neck to the fatal stroke. Being a Roman, he might not be crucified, and therefore he was beheaded. From the instrument of his execution, no doubt the custom arose, that in pictures and images of him, this apostle is represented with a sword in his right hand.

He was buried in the Via Ostiensis, about two miles from Rome; over whose grave about the year 318 Constantine the Great, at the instance of pope Sylvester, built a stately church, within a farm, which Lucina, a noble Christian matron of Rome had long before settled on that church. He adorned it with a hundred of the best marble columns, and exquisite workmanship. This church was too little for the honour of so great an apostle, Valentinian, or rather Theodosius the emperor (the one finishing what the other begun,) by a rescript directed to Salustius præfect of the city, caused to be taken down, and a larger and more noble church to be built in the room of it; farther beautified (as appears from an ancient inscription) by Placida the empress, at the persuasion of Leo, bishop of Rome.

OF COUNTRIES AND OTHER PLACES, MENTIONED IN THE NEW TESTAMENT, AFTER THE GOSPELS: NOT IN THE COURSE OF ST. PAUL'S TRAVELS.

A few countries and one city, which are not included in the description of the course of St. Paul's travels, remain now to be spoken of.—They are most of them mentioned Acts ii. 9, where among those that heard the twelve speak, every man in his own language, on the day of Pentecost and at the descent of the Holy Ghost, are reckoned—Parthians, and Medes, and Elamites, and dwellers in Mesopotamia.

OF MESOPOTAMIA. *Vide* No. 60.—Mesopotamia was a country lying next to Syria, eastward, between the two rivers Euphrates and Tigris, whence it takes its name; Mesopotamia, in Greek, importing as much as Mid-river-land.

OF CHARRAN. *Vide* No. 63.—In the western or north-west part of Mesopotamia, on a river which runs into Euphrates, lay the city Charran mentioned by St. Stephen, called, Gen. xi. 31, 32, Haran, and so named (as is thought) in memory of Haran the son of Terah. It was called with a little alteration, by the Romans, Carrhæ, and was memorable on account of a great overthrow they received here from the Parthians.

OF CHALDEA. *Vide* No. 61.—Chaldea, out of which Abraham came with his father, lies south of Mesopotamia, being divided from it by the rivers Euphrates and Tigris; as is also Arabia Deserta. However, as the south-west part of Mesopotamia is by some ancient writers ascribed to Arabia Deserta, so it seems the

south-east part of it was reckoned sometimes to Chaldea. On which account Ur, seated in Mesopotamia, between Nisibis and Tigris, is not improbably conceived to have been the same with Ur of the Chaldees, the birth-place of Abraham; and hereby is cleared what St. Stephen saith, Acts vii. 2—4, "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said, Get thee out of thy country," &c.—"Then came he out of the land of the Chaldeans, and dwelt in Charran."

ELAM. *Vide* No. 30.—East of Chaldea, beyond the river Euphrates, lay Persia, in more early times denoted by the name Elam; the word Persia being not used in the Old Testament before the prophecies of Ezekiel and Daniel, but the word Elam. And in the same sense, no doubt, is to be understood the fore-cited place of the Acts of the Apostles. Only it is to be observed, that the name does more properly belong to the region of Elymais in Persia; and that it seems to have been taken from Elam, son of Sem, who settled here. Gen. x. 22.

OF MEDIA. *Vide* No. 22.—North of Elam, or Persia, more properly so called, lay Media, or the country of the Medes, frequently mentioned in the Old Testament, and by the prophet Daniel, who lived when Belshazzar the king of the Chaldeans was slain, and Darius the Median took the kingdom; and who prospered in the reign of Darius, and of Cyrus the Persian, who succeeded Darius, and founded the empire of Persia.

NO. 530. OF PARTHIA.—East of Media lay Parthia, which for a long time was only an appendix to Media, and together with it devolved to the kings of Persia, and was together subdued by Alexander the Great; it continued so till Arsaces, a noble Parthian, wrested his own country, and the other provinces east of Euphrates, from the hands of the Greeks, and erected the Parthian kingdom. With the successors of Arsaces the Romans had several engagements, till at length the Parthians submitted to Augustus Cesar, and the Romans, so far as to receive for their kings such as should be appointed by the Roman emperor and senate. But this submission was of no long continuance.

It will be requisite only to observe further, in reference to the provinces lying east of Euphrates, viz. Parthia, Media, Elam, and Mesopotamia;—that there lived a great many Jews, probably descendants of those carried captive by the kings of Assyria and Babylon; whence it is that we find the inhabitants of these countries at Jerusalem on the day of Pentecost.

NO. 531. OF LIBYA, AND NO. 532. CYRENE.—Beside these, we find mentioned, the dwellers in the parts of Libya about Cyrene. Libya, in its largest acceptation, denotes the whole Libyan or African continent, being the south-west of the three general parts, into which the world was anciently divided. But in its proper

acceptation Libya denotes the parts of Africa, lying along the Mediterranean sea, from Egypt to the greater Syrtis, or gulf of Sidra, westward.

In Libya Propria, in the western part, stood Cyrene; a city of great note, and once of such power, as to contend with Carthage for some pre-eminencies. It was the chief city of the country, styled by some Cyrenaica, and by the sacred writer Libya about Cyrene. This city is famous for being the birth-place of Eratosthenes the mathematician, Callimachus the poet, and (in holy writ) of that Simon, whom the Jews compelled to bear our Saviour's cross. Nor need we wonder, that when Egypt, particularly Alexandria, abounded with such vast numbers of Jews, that 50,000 of them were there slain at one time, there should be colonies or proselytes of them in the neighbouring country of Libya properly so called, or Cyrenaica, some of whom should come up to Jerusalem at the feast of Pentecost.

OF THE SCRIPTURE ASIA, AND THE SEVEN CHURCHES THEREIN,
TO WHICH THE EPISTLES IN THE BOOK OF REVELATION WERE
SENT.

No. 533. OF ASIA.—Asia in its largest acceptation denotes the whole Asiatic continent, the greatest of the three parts of the old world. But it is distinguished into two parts, the Lesser Asia, denoting so much as lies between the Euxine, or Black Sea northward, and the Mediterranean southward; and Asia the Greater, denoting the Asiatic continent.

Asia the Lesser contained the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Mysia, Troas, (all mentioned in the New Testament) also Lydia, with Ionia and Æolis (both included sometimes under Lydia,) Caria with Doris (sometimes including under Caria,) and Lycia. Of these, Lydia and Caria in their larger acceptations, Mysia and Phrygia (including Troas, otherwise called Phrygia Minor, made up the Roman proconsular Asia, see *Cic. Ora. pro Flacco*,) which has been thought by some to be the same as the scripture Asia. But it is evident to any one, diligently reading the travels of St. Paul, that Mysia, Phrygia, and Troas, are by the sacred writer, reckoned distinct provinces from the Asia in Scripture. Wherefore it is with great reason thought by the most judicious, that by Asia in the New Testament is understood Lydia in its largest acceptation, or including Ionia and Æolis; within which compass lay the seven cities, the churches whereof are styled by the sacred penman the churches of Asia; which I shall now proceed to describe in the following order, chiefly from Sir Paul Ricaut, as to their modern state and condition.

No. 534. OF EPHEBUS.—I begin with the famous city of Ephesus, which is set first in order by the holy penman, Saint John, Rev. ii. 1. It lies about forty-five English miles S. S. E. from

Smyrna, and about five miles from the sea; accounted in ancient times a maritime town, by reason of the river Cayster, which runs by the city, and near to the sea was capable of receiving the vessels of those days. Strabo speaking of it, saith, this city has both a port and shipping; but the port is very shallow by reason of the great quantity of mud, which the Cayster throws up; however the city daily increases, and is the principal mart of Asia on this side of Mount Taurus. It is seated on the side of a hill, having a prospect westward to a lovely plain, watered and embellished with the pleasant windings of the Cayster, which rolls through this plain with such curious doublings, as has given occasion to travellers to mistake it for the Meander; which error may be confirmed by the name, which the Turks give it, of the Lesser Mendres. There are marshes not far distant, yet so far, that the vapours of them seem not to corrupt the air of the city. The soil produces abundantly woods of tamarisk, which, over-running the plains, render them delightful to beholders.

This city was the metropolis of the proconsular Asia; and the seat of the primate of the Asian diocese.

It was most celebrated among heathen writers for the temple of Diana, which in dimensions, furniture, and workmanship, was esteemed one of the seven wonders of the world. It is said to have been 425 feet long, 220 feet broad, to have been supported with 127 pillars of marble, each seventy feet in height; twenty-seven of them most curiously wrought, and all the rest polished. The model of it was contrived by Ctesiphon; it took up two hundred years before it was finished. After it was finished, it was fired seven times; one of which is said to be on the very day that Socrates was poisoned; and the last time (by Herostratus, only to get himself a name,) on the same night that Alexander the Great was born, which gave occasion to that witty scoff, that Diana, who was a goddess of midwifery, could not attend the preservation of her temple, being then busied about the birth of so great a prince. However, as it is generally said to have been first built by that warlike race of females the Amazons; so it is said, after this last burning, to have been rebuilt by the large and devout contributions of the same sex. But these not being able to perfect the work, Alexander the Great offered (as is said) to complete it at his own expense, on condition that his name might be entitled to the whole fabric. But this offer was handsomely refused, the Ephesians alleging, that it was not seemly that one God should contribute to build the temple of another.

In the times of Christianity it was adorned with a beautiful and magnificent church, honoured with the name of St. John, who for a considerable time resided in this city, and governed the churches of Asia.

Indeed, nothing appears more remarkable and stately to a stranger in his near approach to this place, than the castle on the hill, and the lofty fabric of St. John's church, now converted to a

Turkish mosque; the biggest pillar in which is five Turkish pikes and half in compass, which is upwards of four English yards. These lift up their heads among other ruins, and the humble cottages of the present inhabitants. At the entrance of this city we stumble at pillars of porphyry, and find an uneasy passage over subverted temples and palaces; the memory of what they have been, is not preserved by tradition; and few or no inscriptions remain to direct us. Some marks there are of a building more ample and stately than the rest, in the suburbs of the city without the walls, which lead us to conjecture it was the temple of Diana, the metropolitan shrine of all dedicated to that goddess; anciently adjoining to the Ortygian grove and Cenchrian stream, where she and Apollo were reported in fable to be born from Latona. This probably might have been the temple of that goddess, which (Acts xix. 27.) all Asia and the world worshipped, and caused that riot among the silversmiths of this place. Under the ruins of this temple we descended about thirty stairs with lights in our hands, where we entered divers narrow passages, with so many turnings and windings, that it was necessary to use a clew of thread to guide us, which some therefore call a labyrinth: but to me it seemed no other than the foundation of the temple. The air below was moist and of a suffocating heat, and bats of a prodigious bigness, oftentimes struck at our torches, as enemies unto light, and companions of those spirits which inhabit the Stygian darkness. Not far from hence was a stately lavatory of porphyry, called St. John's font, the diameter of which was above seven Turkish pikes, wherein (it is reported) he baptized great multitudes of believers. Not far from hence was shewn us the cave of the seven sleepers, the story of which (whether true or false) is yet current through the world, and believed so far by the Christians who anciently inhabited Ephesus, that they have erected a chapel in memory of them, part of which remains unto this day, and the paintings as yet not wholly defaced.

The theatre is almost entirely destroyed, few seats remaining; and of other ruins no certain knowledge can be had.

Over a gate which appears to have been in the middle of the city are divers figures sculptured, still plain and not much defaced, which seem to represent the story of Hector's body drawn about the city of Troy by Achilles; but is without reason fancied by some to be a description of the first Christian persecutions. The aqueduct on the east side, if estimated by the ancient magnificence and honour of so renowned a city, appears not very antique, or at least seems to have been repaired in later times, in regard that some stones which are found there, are reversed in the walls, with inscriptions mentioning Marcus Aurelius; and therefore seem to have been placed by the Turks, casually as they came to hand, when they first took possession of the city, after it had flourished for some years even in their days, before the Ottoman family became masters of Constantinople, or the Lesser Asia. But now the

relics of the Gentiles, the Christians, and the Turks, are subverted, and lie unknown, promiscuously together: for the whole town is nothing but a habitation of herdsmen and farmers, living in low and humble cottages of dirt, covered on the top with earth, sheltered from the extremity of weather by mighty masses of ruinous walls, the pride and ostentation of former days, and an emblem of the frailty of the world, and the transient vanity of human glory. For I cannot but with many reflections on the wisdom and providence of Almighty God, (who casts down one and raises another,) and on the strange alterations and metamorphoses of worldly things, take a prospect of this city of Ephesus, being as well in variety of names as of conditions. For as Pliny saith, during the Trojan war it was called Alope, then Ortygia, then Morgas, then Ephesus, and now by the Turks Ayasaluck. This place, where once Christianity flourished, a mother church, and the see of a metropolitan bishop, cannot now shew one family of Christians!

No. 535. OF SMYRNA.—The second church of Asia mentioned by St. John, (Rev. ii. 8.) is that of Smyrna, which as I am apt to believe, (saith Sir Paul Rycout) had anciently its chief situation upon, and on the side of the south hills, which we call the Windmill-hills over *Santa Veneranda*; but, being shaken with earthquakes, was afterwards for the convenience of trade re-edified, for the most part in a bottom or level, being removed from the more wholesome air of a rising hill (which still retains ruinous traces, marks and remembrances of its ancient glory) to a place of bogs and fens, whence in the autumn evaporated those fumes and atoms, which engendered malignant fevers, and proved often fatal, though now not less healthful than any other maritime city in the Levant. This city is the most flourishing of all the sister churches, having still the honour to be a metropolis, and to rule over those which were formerly co-equal with it. The convenience of its port and harbour (being one of the finest bays in the world) caused the Christian merchants to choose it for their chief seat in the Turkish empire; whose trade increasing, and thereby the customs of the grand signior, it began to acquire renown above all the cities in the Lesser Asia. The famous vizier Achmet, son of Kuperlee, understanding in what manner this city was neglected, its ancient buildings and royal structures destroyed, its aqueducts decayed, and no public edifice remaining agreeable to the state of such a mart and emporium, he was moved to restore in some measure its pristine magnificence. Which, undertaking to do, at his own charge and expense, he erected a stately besestin, (wherein shops are kept, like our exchange;) a sumptuous chan with a bagnio and stables belonging to it, all built of free-stone and covered with lead, except the stables, (the stones were brought from the ruins of the old Smyrna;) and also raised a handsome structure for the custom-house upon piles of wood, in the sea. He also erected a stately aqueduct, and joined so many streams of water into one

current, that not only the new buildings were supplied therewith, but also (besides ten old fountains which were dry, but again repaired,) seventy-three new fountains were added to this city: so that whereas formerly some houses were forced to fetch their water from far, now every family is well accommodated, and every street as well supplied therewith, as most cities in Asia. This was finished A. D. 1677.

How it was anciently, we shall best understand from history, and from the remains of antiquity; of which few are discernable. The theatre was about A. D. 1675 wholly ruined by the Turks, and the stones carried away to raise the new edifices. At the destruction whereof, in the midst of one of the main walls was found enclosed about a bushel of medals, of Gallienus the emperor; and perhaps this theatre, which was almost as ancient as the city itself, might be repaired by Gallienus; and this copper coin there enclosed in memory of this emperor. Over the gate of the upper castle on the hill, the Roman eagle continues still engraved; and not far from thence is the tomb of Polycarp, an early martyr of Jesus Christ, put to death in the theatre. At the gate of this castle, there is a great head of stone immured in the wall, something resembling the head of an amazon; which the Turks call Coisada, and thereof have this story: that in ancient times the Archipelago or Ægean sea, was once firm land; but when Alexander the Great, intending to push his conquests as far as the East Indies, was refused passage through the countries of this Coisada, to whom that firm land was subject; he in revenge cut that neck of land, which we call the Hellespont, and thereby let in the Propontis and Euxine sea into her country, which deluged the whole of it. But, it is more probable, that this Coisada, was that great Amazon Smyrna, which Strabo saith gave name to this city, whose face we find enstamped on medals, with the inscription, *Σμυρναίων*.

The people which built this city came from Ephesus, and dispossessed the Leleges of their habitation, (as Strabo reports;) afterwards the Lydians demolished the buildings; so that for the space of four hundred years it was rather a village than a city, until Antigonus, and after him Lysimachus, restored it to its ancient splendour. The city was chiefly built on the side of the hill; and it is evident, since the great ruins round the town were digged up to supply the new buildings with stone, that all those ruins east of the river Meles, were no other than temples and burying-places of the dead.

No. 536. OF PERGAMUS.—The third Epistle in the Revelation (Rev. ii. 12.) of St. John is directed to the church of Pergamus, called by the Turks Pergam, about sixty miles northward from Smyrna, once the regal city over the provinces of Mysia, Æolis, Ionia, Lydia, and Caria; and afterwards bequeathed to the Roman empire by the will and testament of Attalus the last king. Pergamus (saith my author) is on the side of a hill, which Strabo saith is of a conical form, having a prospect unto a pleasant and fruitful

plain, watered by the river Caicus, and abounding with all sorts of fruits. The earth also yielding with little pains or industry, causes the people to become lazy and negligent; which manured with the same care as other countries, would prove one of the most fertile gardens and paradises of the world. For from the top of that small hill, which over-shadows the city (small, in respect of the adjacent mountains) on which stands an ancient castle, or rather the walls thereof ill repaired, so pleasant a prospect discovers itself on all sides of the plain, as may well entertain the eyes of a stranger with great delight. The inhabitants abhorring labour, addict themselves principally to thefts and robberies, being more pleased to seize a booty in their plains with rapine and violence, than with honest labour to purchase their bread, by turning up the rich clods of their native soil; so that this city goes more and more to decay, merely for want of industry; and whereas about ten years past, there were fifty-three streets of this town inhabited, there are now only twenty-two frequented; the others are deserted, and their buildings go to ruin. Here are many remains and appearances of antique buildings, such as vast pillars of marble subverted. One place seems to have been a palace, still denoted by columns of polished marble, which like buttresses support the wall for at least fifty paces in length. There are also the ruins of several churches; one of which, more spacious and magnificent than the rest, is by tradition of the Greeks of that country reported to have been dedicated to St. John, and to have been the cathedral. Several other churches are possessed by the Mahometans, among which, (as reported by the Greeks, and confessed by the Turks) are two, one, anciently dedicated to St. John, and another, to St. Demetrius; both which the Turks have relinquished; the first because (as report goes) the walls fall as much by night as they are built by day; and the other because the door of the *menareh*, or steeple, which above, where they call to prayers, points always towards Mecca, (which is S. E.) did in a miraculous manner, after it was built, turn itself north, to which that door now looks; but what deceit may have been herein contrived by the Greek masons, I am not able to aver. There are also vast ruins without the city, of arched work; and some remains of a theatre; but there want inscriptions and tradition of the inhabitants to direct us what they might have been: only it is probable, that such vast piles of buildings are relics of public edifices. Through the upper part of this city of Pergamus, runs a very plentiful stream of water, which in many places was honoured by antiquity with magnificent arches in form of a bridge; and this stream I apprehend to have been named Selimus. It is observable, that in the city are many vaults underground, almost under every house, and under every street; which must have been either cisterns or conveyances for water.

NO. 537. OF THYATIRA.—The fourth Epistle (Rev. ii. 18.) in the book of Revelation, was sent to the church of Thyatira, which, on account of likeness of name, is by the Christians com-

monly taken for that city called by the Turks Tyria, about twenty-five miles distant from Ephesus, but falsely; this lying quite another way from the place where (according to ancient authors) Thyatira lay, and where Sir Paul Rycout happily found its remains.

We passed on, says he, south-east from Pergamus through the plains, with hopes to find some ruins on the north side of the Phrygian river, (the Hermus;) and being guided thereunto by Ferrarius, who placed Thyatira between Sardis and Pergamus, viz. thirty miles from the first, and eighteen miles from the latter southward; and taking likewise direction in our journey, from Strabo, who says, from Pergamus toward the south is a ridge of hills; on the other side of which, in the way to Sardis, stands the city Thyatira, a colony of the Macedonians. When we supposed ourselves near to the place which we searched for, we made inquiry of the Turks for ancient ruins, who directed us to a place, which they called *Mormor*, or Marble, from the large quarries of marble which exist there, and are the finest and whitest veins I ever beheld; of which there remained certain ruined houses; evidently modern, as we understood afterwards they had been deserted by the inhabitants, who removed thence to a more commodious situation not far distant, which they denominated from the white marble rocks of their old habitation, *Akhisar*, or White Castle.

To that place, being about five English miles, we bended our course, and found a city well inhabited, and considerable for the trade of cotton. At our entrance into this city, casting our eyes on pillars and broken stones with rare sculptures, and on inscriptions, which at a distance were so fair, that they seemed almost legible; we immediately apprehended, that this must have been the ancient Thyatira, the which was more assuredly confirmed, so soon as we read an inscription, on what we took for a pedestal of a pillar in the midst of the market place, which served to support the new buildings. The inscription in English begins thus; "The most potent council of the Thyatirenians," &c. Proceeding forwards, we found the stone of a sepulchre, of which a tanner made use, filled with hides and lime, and on which there was an inscription, mentioning likewise, the "most potent and most great city of the Thyatirenians." We found also on a large sepulchre, placed in an open court, belonging to a Turk of quality, in another inscription, mention of the "most excellent city of the Thyatirenians;" with others to the same purpose.

The city of *Akhisar*, or *Thyatira*, is situated near to that river, which Pliny calls the *Lycus*; which though it waters not the town, yet it improves and fertilizes those pleasant plains, through which it runs. The town itself receives so full a stream from a neighbouring hill, as is divided (according to the report of the inhabitants) into three thousand seven hundred rivulets; so that every house flows, and every street is supplied, with full channels of delightful and chrystalline waters, cool and sweet to the taste, and

light on the stomach. The air is wholesome, and the country round rich and delightful, and agreeable to the foundation of so renowned a city; which, as it flourishes with trade, is more happy than her desolate and comfortless sisters.

No. 538. OF SARDIS.—The church mentioned fifth (Rev. iii. 1.) in order by St. John, is that of Sardis, seated on the Pactolus; it was the royal city of the kings of Lydia, and so of Croesus the last Lydian king, who was conquered by Cyrus, the first Persian emperor. In the time of Xerxes, being taken by the Greeks, it so startled him, that he commanded one of his attendants to say aloud every day while he was at dinner, "The Grecians have taken Sardis," continuing that memento till it should be recovered. Being overthrown by a most terrible earthquake, it was re-edified at the cost of Tiberius, and continued long to be the metropolis of the province of Lydia. Strabo tells us, that it was a great and ancient city; yet of later date than the state of the Trojans. It had in his time a castle well fortified; the mountain Tmolus hanging over the city; on the top of which was erected a high tower of white stone, built after the Persian manner: from whence is a pleasing prospect over all the adjacent plains: and a view of the Cayster. Out of the Tmolus flows the Pactolus, whose stream anciently brought gold with its current; from whence Croesus and his ancestors amassed their riches: but now these springs of gold have failed. The rivers Pactolus and Hylas fall into the Hermus, and empty themselves into the Phocian Sea, now called Fogia, or rather Fochia. But whatever this city was in former days, it is now only a poor habitation of shepherds, living in low and humble cottages; yet the ancient pillars and ruins lift up their heads, as unwilling to lose the memory of their ancient glory. This city is also seated at the foot of the Tmolus, as Strabo hath well described it. The castle, which is erected on a high and steep mountain, is almost inaccessible. But being on the top, there appears the most pleasant prospect that ever my eyes beheld, says Sir Paul Rycaut, to which the Pactolus gives a wonderful embellishment, which turns and winds so delightfully through the plains, watering all parts, as to make that country exceedingly fertile and rich, and from thence might occasion the saying, that the Pactolus ran with golden streams.

No. 539. OF PHILADELPHIA.—The church mentioned by St. John, (Rev. iii. 7.) in the sixth place, is Philadelphia, honoured formerly with the dignity of a metropolitan, as well as Sardis and Thyatira. The reason whereof (for otherwise it was contrary to the practice, to have in one province more than one metropolis,) is thought to have been the primitive antiquity of these churches, and to their foundation by St. John the apostle; as it was generally believed. This city lies about twenty-seven miles south-east from Sardis, it is now called Ala-shahir, or the Fair City, still retaining the form of a city, with something of trade, being the road of the Persian

caravans: though the walls which encompass it are decayed in many places, and according to the custom of the Turks are wholly neglected. There is little of antiquity remaining, unless the ruins of a church dedicated to St. John, made a dunghill, to receive the offals of dead beasts. However, being inhabited by many Greeks, it is adorned with twelve churches; of which St. Mary's and St. George's are the chief.

The situation of Philadelphia, is on the rising of the mountain Tmolus, having a pleasant prospect over the plains beneath, well furnished with divers villages, and watered (as I take it) by the Pactolus. The only rarity which the Turks show in that place to travellers is a wall of men's bones, which they report to have been erected by the prince which first took that city, who having slaughtered many of the besieged in a sally, for the terror of those which survived, raised a wall of their bones, which is so well cemented, and the bones so entire, that I brought a piece thereof with me from thence.

No. 540. LAODICEA.—The last of the seven churches of Asia, mentioned by St. John, Rev. iii. 14, is that of Laodicea, which (Strabo tells us) being before but a small place, became considerable in his own, and the foregoing age.

But being informed by Turks of certain ruins about four miles distant from *Dengizlee*, called by them *Eski-hisar*, or the Old Castle, curiosity led us thither; where we found a city of a vast circumference, subverted and overthrown, situated on three or four small hills. We had first sight of an aqueduct which guided us to the rest: beneath was a river, which I call the *Lycus*, nourished with two other streams, which I call *Asopus* and *Caper*, that so the situation may agree with the description which Pliny gives of it. Here we found, besides a multitude of other ruins, three large amphitheatres, and a circus; the three were round, consisting of about fifty seats, one above the other, the stones of which were not much displaced. The circus was long, and at the end thereof was a cave, where the wild beasts were kept, designed for the Roman sports, over the mouth of which was an arch, with an inscription to the emperor Vespasian. Many other ruins there were of mighty fabrics, but time and earthquakes had so strangely defaced all things, that, besides the theatre, there scarce remained one stone upon the other. It seems that this city suffered much by Mithridates Eupator; yet the excellency of the soil, and the riches of the citizens, quickly repaired the damages, and restored it again: the situation of it is elevated on two or three pleasant mounts rather than hills, which overlook the most rich and delightful plains of all Phrygia. It hath to the north the mountain Cadmus, distant (by conjecture,) about ten English miles, from whence the Lycus hath its source, and overflows those pastures round about; which in the time of Augustus Cesar, bred numerous flocks of black sheep, which for the fineness of the fleece, far exceeded the Milesian wools. And the riches of their woollen manufacture, added to the donative of two

thousand talents, which Hiero bequeathed to that people, might bring considerable revenue to the public, and serve to raise the city again, when overthrown by earthquakes. For, when Nero was the fourth time consul, Laodicea (saith Tacitus) was sorely shaken by an earthquake, (the fate of most of the great cities of Asia; which, notwithstanding, it was re-edified by its own riches; but suffering again the same calamity, was deserted by its inhabitants; and irrecoverably lost, not only its pristine prosperity, but also its very name, having now no other existence, than what has been preserved by History.

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